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The Report of the Quadrennial Convention of the International Council of Religious Education

Toronto, Canada, 1930

Edited by
HARRY C. MUNRO

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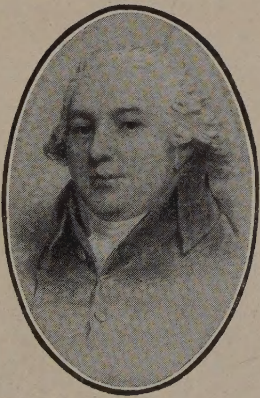
"Go . . . Teach"

"Every Church a School in Christian Living"

THE OFFICIAL REPORT
OF THE
SECOND INTERNATIONAL CONVENTION
OF RELIGIOUS EDUCATION
(EIGHTEENTH INTERNATIONAL SUNDAY SCHOOL CONVENTION)

Toronto, Canada, June 23-29, 1930

Edited by
Harry C. Munro



ROBERT RAIKES

The International Council of Religious Education
22nd Floor, 203 North Wabash Avenue
Chicago, Illinois

Printed in the U. S. A.

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INTERNATIONAL CONVENTION OF RELIGIOUS EDUCATION

Eighteenth International Sunday School Convention

OFFICIAL CALL

To the Friends of Christian Religious Education throughout the United States and Canada, Greeting:

World wide Christendom will commemorate in 1930 the nineteen hundredth anniversary of Pentecost.

This same year is the one hundred and fiftieth anniversary of the founding by Robert Raikes of the Sunday school which developed into the modern Sunday school movement.

It is therefore most appropriate that there be held this year in the city of Toronto, Canada, the eighteenth continental gathering of the friends of Christian religious education throughout the United States and Canada.

The Commission of our Lord, "Go . . . Teach" impelled the disciples to begin this holy ministry of teaching in Jerusalem among those who were sojourning in that city from every nation; thus the church assumed the divine task which for nineteen centuries has grown in its significance and influence in the lives of men.

The founding of that first Sunday school in Gloucester, England, in 1780, was another evidence of the leading of the Spirit in this teaching ministry; henceforth the chief emphasis was to be laid by the church upon the developing lives of childhood and youth.

The gathering of this International Convention in Toronto in this significant year, 1930, affords further opportunity to give impetus to this great cause, at a time when a widespread materialistic philosophy places wealth and worldly success above spiritual values.

Therefore, we call the Christian forces of North America to assemble in quadrennial convention in Toronto, Canada, June 23-29, 1930, there to face the wonderful opportunity of our day to extend the Kingdom of God through religious education.

To the CLERGY of all our churches in their manifold contacts with the growing lives of their parishes;

To the TEACHERS and OFFICERS in our Sunday schools amid their many tasks and hopeful opportunities for creative Christian leadership;

To the LEADERS of the societies and clubs of many kinds that serve the youth of the church;

To YOUTH themselves as they find in the church their many-sided service;

To the headquarters and field STAFFS with the EDITORS and PUBLISHERS of the Protestant communions that make up the International Council of Religious Education;

To the interdenominational COUNCILS in STATES and PROVINCES that are the auxiliary agencies for this cooperative task;

To the far-flung corps of WORKERS in COUNTY and CITY and COMMUNITY councils of religious education wherein the forces of the local community are banded together for constructive ends;

To the devoted WOMEN whose unstinted service has made the Sunday school a power for good;

To the LAYMEN whose loving leadership and generous gifts have sustained this movement throughout its history;

To EDUCATORS in our public schools and colleges who sense the need of a religious under-girding for the strain of modern life;

To LEADERS in the growing movements for vacation and weekday church schools;

To TEACHERS and STUDENTS in the colleges and seminaries where the future ministry of the church is being trained;

To the FATHERS and MOTHERS whose love centers in their own children as symbols of the childhood of the world;

To the MISSIONARIES who have gone out from homes and churches in the United States and Canada to the ends of the earth with the passion to make disciples of all the nations;

To those with faith to believe that this Convention may become the turning point in the history of our cause, out of which may come vast new currents sweeping men onward and upward as they build together the Kingdom of our God and of His Christ;

To these and all others whose prophetic hearts answer to the challenge of Him who said "Go. . . . Teach," we hereby issue this call to gather in Convention in the beautiful and hospitable city of Toronto, Canada, June 23-29, 1930.

THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION,
Russell Colgate, *President of Convention*
Robert M. Hopkins, *Chairman, Executive Committee*
L. W. Simms, *Chairman, Board of Trustees*
J. L. Kraft, *Treasurer*
Hugh S. Magill, *General Secretary*

January 20, 1930

EDITOR'S FOREWORD

To tell the story and convey something of the message of such a significant gathering as the one at Toronto within the space provided by a single volume of convenient size is a difficult undertaking. It would have been impossible without the hearty participation of many people.

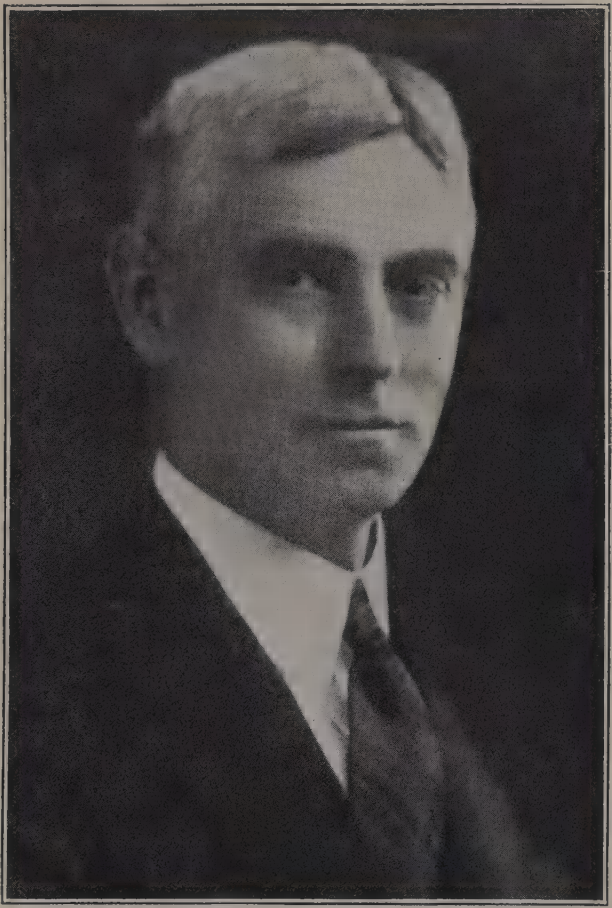
Speakers and conference leaders almost without exception have furnished the editor carefully prepared copy. In addition to their remarkable service at Toronto, they have put forth every reasonable effort to make this report complete.

Members of the International Council staff who assumed responsibility for gathering the material of many of these chapters deserve much of the credit for the report.

Work of an editorial committee on certain findings required to put them into satisfactory form for general distribution, hindered as it was by the delays of the vacation and summer school season, has unfortunately delayed the appearance of this report longer than the editor had anticipated. However, we believe that the delay was justified in order to make this volume of the greatest value as a permanent reference book in current religious education.

To all who have helped to make the contents of this volume possible, and to the staff of the Otterbein Press for their efficient cooperation in its publication, the editor acknowledges his indebtedness.

Harry C. Munro
October 1, 1930



RUSSELL COLGATE

President of the International Convention of
Religious Education

ROBERT M. HOPKINS
Chairman
Executive Committee

DR. HUGH S. MAGILL
General Secretary
International Council

L. W. SIMMS
Chairman - Bd. of Trustees
International Council

H. McA. ROBINSON
Chairman
Educational Commission

INTERNATIONAL COUNCIL STAFF MEMBERS

Paul H. Vieth
Superintendent Educational Administration and Research

Edith P. Rea
Secretary to the General Secretary

P. R. Hayward
Director of Young People's Work

Forrest L. Knapp
Director of Leadership Training

Otto Mayer
Research Associate

Florence Teague
Business Assistant and Cashier

Mary Alice Jones
Director of Children's Work

Myron C. Settle
Director of Vacation and Week-Day Church Schools

Walter D. Howell
Director of Field Work

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Convention Manager

ROY A. BURKHART
Associate Director
Young People's
Work

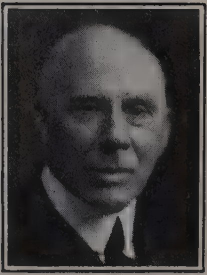
GLORIA DIENER
Editorial Assistant

CONVENTION HALL

AEROPLANES BUILDING, CANADIAN NATIONAL EXHIBITION

EXECUTIVES OF TORONTO COMMITTEE

JOHN HOYLE



H. C. PRIEST

H. A. STEPHENS

WELCOME

TO THE WORKERS in religious education from over the American continent, delegates at this time to the International Convention at Toronto, Canada—*Greetings*:

With all our hearts, we of Toronto, of Ontario, of Canada, your co-workers in religious education, welcome you for this great gathering.

1. We welcome you, first of all, because of whom you represent—the twenty odd millions enrolled in the Church Schools of this continent, for whose sake you have become pilgrims. These millions include students of all ages and in all conditions of life, in stately cities, country districts, villages and towns, but all alike need more adequate instruction in the religion of Jesus.

2. We welcome you further because of what you are. Your vocation is your credential. You are the teachers of religion to the childhood and youth of today, are yourselves the product of the word which you teach and of the Spirit in whose strength you teach it, and, as such, we warmly take you to our hearts and homes.

3. We welcome you also because of the promise of this convention for the future of religious education. Twenty-five years ago you or your predecessors were with us in this same relation. We invited you again because we desired the spiritual influence of your presence, and your co-operation in determining the objectives and aims of religious education for the days that are before us.

4. We welcome you in the last place, because you are our kinsman, planted side by side by a wise Father upon this wonderful continent, with a common heritage, common ideals and a common task. Though separated by national boundaries and living under varied political and commercial institutions, we thank God that we have, nevertheless, in common the same great faith to teach, and the same Lord and Master to follow.

May your stay among us be one of unalloyed satisfaction and profit to you and to us all.

THE TORONTO COMMITTEE:

H. A. Stephens, *Chairman.*
H. C. Priest, *Executive Secretary.*
John Hoyle, *Business Manager.*

PART I

INTRODUCTORY

CHAPTER I

A CENTURY AND A HALF OF RELIGIOUS EDUCATION

RELIGIOUS EDUCATION is as old as religion itself. If each generation did not have some means of sharing its religious experiences, customs, and institutions with later generations, there would be no such thing as organized religion. For the past century and a half Christian religious education in the Protestant churches has been very largely identified with the Sunday school. This movement was launched in 1780 by Robert Raikes, a publisher and philanthropist of Gloucester, England. It is out of the Sunday school movement that the present day renaissance in Christian religious education is developing. It is appropriate, therefore, that during the sesqui-centennial year of the movement a great convention should honor the founder of the Sunday school, should take a stock of the movement at present, and should project into the immediate future certain emphases and plans for advance.

During this century and a half of Sunday school history the movement has been characterized to a remarkable extent by interdenominational cooperation, taking its rise first in the form of local "unions" for the purpose of mutual helpfulness and more effective promotion of the Sunday school idea. As denominational lesson making and promotional agencies developed, cooperation marked their efforts as well. The convention system has been an important factor in furthering these cooperative efforts and in creating enthusiasm for more vigorous and better Sunday school work.

The First National Sunday School Convention was held in New York, October 3-5, 1832. A questionnaire had previously been circulated among Sunday school superintendents dealing with all phases of the work. Responses to this questionnaire formed an interesting compendium of current opinion and experience with regard to Sunday school work. The enthusiasm and mutual benefit resulting from this gathering led to the calling of another such meeting the following year.

The Second National Convention in Philadelphia, May 22, 1833, was held too soon after the first to attract a representative attendance, and considerably dampened the enthusiasm for such gatherings generated in New York the preceding October. Over a quarter of a century elapsed before another attempt at a national convention.

The Third National Convention was held in Philadelphia, February 22-24, 1859, and enrolled delegates from seventeen states and the District of Columbia. It was a significant gathering in personnel, and appointed a committee to arrange for another such assemblage.

However, the Fourth National Convention was not held until April 28, 1869, at Newark, N. J. Twenty-eight states and one territory were represented by the five hundred twenty-six delegates, and visitors were present from Canada, England, Ireland, Scotland, Egypt, and South Africa. Remarkable enthusiasm and spiritual power characterized its sessions and a continuous and regular convention movement was vigorously launched.

The Fifth National Convention at Indianapolis, April 16-19, 1872, while not as large, was equally representative. It was epoch making in that it launched the Uniform Lesson System, the opposition from a few educators being over-ridden in wild and almost unanimous enthusiasm.

The Sixth National Convention in Baltimore, May 11-13, 1875, became the First International Convention since Canadian representatives had been included on the Lesson Committee constituted at Indianapolis. The chief characteristic of this gathering was jubilation over the achievement and spread of the Uniform Lesson System.

The Second International Convention, Atlanta, Georgia, April 17-19, 1878, still further confirmed the widespread approval of the Uniform Lessons and provided significant fellowship between the North and the South.

The Third International Convention, Toronto, Canada, June 22-24, 1881, inaugurated continuous interdenominational work under the International Executive Committee with B. F. Jacobs as chairman.

The Fourth International Convention, Louisville, Ky., June 11-13, 1884, provided a program on "The Work, the Word, and the Workers," which proved of high inspirational value. Representatives from Great Britain and France were added to the third Lesson Committee appointed at this gathering.

The Fifth International Convention, Chicago, June 1-3, 1887, appointed its president, William Reynolds, as "Field Superintendent," the first employed organizer in the international work. The plan of the Home Department was presented also.

The Sixth International Convention, Pittsburgh, Pa., June 24-27, 1890, endorsed the Home Department, planned the erection of a Sunday school building at the World's Fair in Chicago, and projected a quarterly temperance lesson.

The Seventh International Convention combined with the World's Second Convention in St. Louis, Mo., August 30-September 5, 1893. The Sunday school field workers held their first conference and the Convention stressed state, county, and township work, especially as related to extension.

The Eighth International Convention, Boston, Mass., June 23-26, 1896, exceeded all previous attendance records with 1,063 delegates. $35,203 were pledged to finance the work of the ensuing triennium. The convention extended its field to include Mexico, Central America, and the West Indies.

The Ninth International Convention, Atlanta, Ga., April 26-30, 1899, was significant in marking changes of leadership. It mourned the death of William Reynolds, Field Secretary, and elected Marion Lawrance as General Secretary, H. M. Hamill as Field Secretary, and L. B. Maxwell and Silas Floyd as workers among colored people.

The Tenth International Convention, Denver, Colo., June 26-30, 1902, mourned the recent death of B. F. Jacobs, for twenty-one years the statesmanlike chairman of the International Executive Committee. Mr. W. N. Hartshorn was elected to succeed B. F. Jacobs as Chairman of the Executive Committee. An attempt to supplement the Uniform Lessons with elective or advanced lessons for adults was defeated, loyalty to complete uniformity still running high.

The Eleventh International Convention, Toronto, Canada, June 23-27, 1905, surpassed all previous ones with its attendance of 1,958 representing sixty states, territories, and provinces, and comprised in part of 318 pastors, 351 superintendents, 856 teachers, and 252 other officers. The convention changed the name from International Sunday School Convention to International Sunday School Association and took steps to incorporate. After warm discussion and a very evenly divided vote, unanimous action was finally taken to authorize supplemental advanced adult courses and a beginners' course. Adult Bible class work was also vigorously launched under an appointed committee resulting in widespread promotion of adult work. Pledges totaling $72,668 were made toward financing the work of the ensuing triennium.

The Twelfth International Convention, Louisville, Ky., June 18-23, 1908, was epoch making in that it authorized a completely graded series of lessons to be available for all Sunday schools which wished to substitute them in whole or in part for Uniform Lessons. Specific instructions were also given to the Lesson Committee to continue Uniform Lessons. Pledges to the work of the following three years totaled $110,000.

The Thirteenth International Convention, San Francisco, Calif., June 20-27, 1911, featured a great men's parade of ten thousand. The Men and Religion Forward Movement, then at its height, was warmly commended and cooperation with it undertaken. Actions favoring the Bible in the public school, uniform divorce law, and international arbitration were enthusiastically adopted. This convention was considered as closing the most successful triennium of Sunday school work in the history of the movement.

The Fourteenth International Convention, Chicago, June 23-30, 1914, voted to hold future conventions quadrennially rather than triennially. Its program was rich and varied, the theme being "Jesus Shall Reign." One of the most significant achievements reported was the launching in 1912 of a training school for association workers and other Sunday school leaders at Lake Geneva. During the triennium also the Secondary Division had been launched under professional leadership. The Convention as a whole indicated an increasingly elaborate and complete organization for association work.

Denominational Sunday school boards, finding their cooperative interests inadequately served through the International Sunday School Association, had organized the Sunday School Council of Evangelical Denominations. By authority of the Chicago Convention, the Lesson Committee was reorganized so that it was not entirely controlled by the International Association. It was thenceforth comprised of eight members appointed by the International Association, eight appointed by the Sunday School Council of Evangelical Denominations, and one member from each denomination of the Council having a curriculum committee.

The Fifteenth International Convention, Buffalo, N. Y., June 19-25, 1918, coming during the participation of the United States and Canada in the World War, was characterized by great emphasis upon patriotism, not to say nationalism. The convention was used and the Sunday school acclaimed as a creator of national morale. The convention went on record as favoring national systems of schools of religion analagous to and co-extensive with the national systems of public schools. The assumption underlying this action was that the International Association and its state, county, and district units were responsible for launching such a system. Denominational responsibility for leadership training was recognized. It was rapidly becoming evident that some adjustment between the program and responsibility of the International Association and of the denominational boards cooperating through the Council of Evangelical Denominations was necessary.

The Sixteenth International Convention, Kansas City, June 21-27, 1922, marked an epoch in organized religious educational work by consummating the merger of the International Sunday School Association and the Sunday School Council of Evangelical Denominations to form the International Sunday School Council of Religious Education. Later, because of the broader scope of work which it represented and the unwieldliness of the above name, the new organization was renamed International Council of Religious Education. Its governing body was composed of an equal number of denominational and territorial representatives. It constituted an educational committee for program building and also continued the International Lesson Committee for the construction of lesson courses. The attendance at the Kansas City Convention broke all records at 7,034. The program was of a high order though the merger monopolized attention. Plans for future conventions were contemplated in the by-laws as follows "There may be held quadrennially, at such time and place as the Council may direct, an International Convention of Religious Education, with such program as the Council may provide." Thus the official name of the convention was changed from International Sunday School Convention to International Convention of Religious Education, indicating the broader scope of the agencies involved.

The First International Convention of Religious Education (Seventeenth International Convention), Birmingham, Alabama, April 12-19, 1926, was characterized by emphasis on sound educational procedure and scientific method. The convention was reported in the *International Journal of Religious Education* during the ensuing six months rather than in a bound volume.

The Second International Convention of Religious Education, Toronto, Canada, June 23-29, 1930, is reported in this volume. The pre-convention studies in which many groups over the continent engaged, the setting up of the Convention as a gigantic training school composed of study groups and conferences, the related youth gatherings, and the projection of a definite program of emphasis for the ensuing quadrennium were notable features. The dominant note of the Convention was the determination to convert educational ideals and standards into such form and terminology that they can be understood and appropriated by the leadership of the average church school.

CHAPTER II

THE CONVENTION ORGANIZATION

THE International Convention of Religious Education is held under the auspices and direction of the International Council of Religious Education. The following Convention Committee, divided into sub-committees as indicated, was in general charge of the convention.

Convention Committee

Robert M. Hopkins	*Chairman*
Hugh S. Magill	*Secretary*
Harry C. Munro	*Convention Manager*

Program Committee

Arlo A. Brown	*Chairman*
Forrest L. Knapp	*Executive Secretary*

W. G. Clippinger
R. A. Hiltz
*J. C. Robertson
Sidney A. Weston
Members of International Staff, *ex officio*

Promotional Committee

E. W. Praetorius	*Chairman*
Harry C. Munro	*Executive Secretary*

A. T. Arnold
Owen C. Brown
E. W. Halpenny
H. C. Priest

Exhibits Committee

Allan Sutherland, *Chairman*
J. C. Elder, *Vice-Chairman*

H. M. Boys
H. E. Cressman
F. C. Finley
R. E. Magill
J. V. Pilkington
W. P. Shelton
Arthur F. Stevens

Officers of the Convention

Russell Colgate	*President*
Guy E. Snavely	*First Vice-President*
William Hamilton	*Second Vice-President*
David C. Bayless	*Third Vice-President*
J. L. Kraft	*Treasurer*
Hugh S. Magill	*Secretary*

---

*Deceased.

Organization of Program

During the forenoons of the week at Toronto the Convention was organized as a gigantic training school. There were six conferences for nonprofessional workers and six study groups for professional workers. These twelve groups were in turn sub-divided into numerous sub-groups making the conference method and general participation possible.

Responsibility for setting up, supervising, and reporting each of the study groups and conferences was placed on some one member of the International Council staff as follows:

Conferences:

Administration	Paul H. Vieth
Adult Workers	Harry C. Munro
Children's Workers	Mary Alice Jones
County and District Workers	Walter D. Howell
Vacation and Weekday Church School Workers	Myron C. Settle
Leaders of Youth	P. R. Hayward

Study Groups:

Pastors	Forrest L. Knapp
Pupil-Centered Program	Paul H. Vieth
Supervision and Leadership Training	Forrest L. Knapp
Vacation Church School	Myron C. Settle
Weekday Church School	Myron C. Settle
Leaders of Youth	P. R. Hayward

Roy A. Burkhart, Associate Director of Young People's Work on the International Council staff, was responsible for the management of the Christian Youth Council of North America and the Christian Youth Conference of North America. The following committee worked with Mr. Burkhart in planning, organizing, and carrying out these significant gatherings.

Committee of Twelve

C. H. Shamberger, *Chairman*

E. H. Bonsall, Jr.
Roy A. Burkhart
E. P. Gates
P. R. Hayward
J. Gordon Jones
Blaine Kirkpatrick
Cynthia Pearl Maus
Edwin Phelps
Charles F. Plewman
Margaret Rieder
M. M. Shaw

The afternoon and evening sessions of the Convention were planned and supervised by the Program Committee under the efficient leadership of Arlo A. Brown and Forrest L. Knapp.

THE TORONTO COMMITTEE

Universal commendation was given the efficient manner in which local arrangements had been made for the comfort, convenience, and welfare of the Convention delegates both as regards entertainment and program facilities. The Convention general sessions were held in the Aeroplanes Building of the Canadian National Exhibition Grounds. In its provision of stage, seating, decorations, and amplification the committee spared no expense in caring for the needs of these mass sessions.

The "Hall of Friendship" maintained in Horticultural Hall was a unique and serviceable feature of the local provision. Here tea was served each afternoon at the close of the general session, a reading room was maintained providing daily papers from all important cities of the continent, a writing room was maintained, and hostesses were always on hand to help create friendly fellowship among the delegates. The remarkable spirit of the Convention was due in no small part to the "Hall of Friendship." The Information Bureau, the Post Office, and the exhibit housed in the same building added to the values created by this great social center of the Convention.

The utmost courtesy was shown by the Toronto churches in which most of the forenoon study groups and conferences were housed. The work of the Hospitality Committee was unusually thorough in providing entertainment for hundreds of delegates in the homes of Toronto. In fact the work of each of the local sub-committees was so well done that the Convention moved smoothly and efficiently throughout. The local Executive Committee including all sub-committee chairmen was as follows:

H. A. Stephens	*Chairman*
H. C. Priest	*Executive Secretary*
John Hoyle	*Business Manager*
R. B. Whitehead	*Vice-Chairman*
H. A. Butt	*Treasurer*

Theron Gibson
William Hamilton
C. L. Burton
D. R. Poole
Dr. R. A. Hiltz
Dr. M. W. Kannawin
*Dr. J. C. Robertson
Dr. Geo. T. Webb
H. B. Kilgour

COMMITTEE CHAIRMEN

Registration	Holland Pettit
Meeting Places	R. B. Whitehead
Reception	G. K. Quarrington
Hospitality	Dr. Geo. T. Webb
Exhibits	J. C. Elder
Music	Norman McKibbin

---

*Deceased.

Recreation and Social	George Elliott
Pulpit Supply	Rev. B. W. Merrill
Information	Mrs. T. Trickey
Post Office	Howard Wellington
First Aid	Dr. C. J. Copp
Decorations	Abner Price
Publicity	Mary Eadie, D. R. Poole
Hall of Friendship	Mrs. T. D. L. McKerroll, Mrs. C. M. Hincks
Finance	W. J. Lind
Platform	J. M. Duncan
Restaurant Service	E. J. A. Kennedy
Press	Dr. Geo. T. Webb
Announcements	Cecil Matthews
Transportation	Rev. H. T. Smith

THE CONVENTION FINDINGS COMMITTEE

In response to the recommendation of the General Secretary in his keynote address[1] in the opening session of the Convention, President Colgate appointed a committee to work with the study group and conference leaders in developing certain goals or emphases for the ensuing quadrennium. This committee virtually constituted a faculty of leaders. It met each day after the afternoon session and worked steadily forward toward the official pronouncement[2] made by Arlo A. Brown at the closing session. The committee was as follows:

Luther A. Weigle, *Chairman*
Forrest L. Knapp, *Secretary*

Mary E. Skinner
Frank Langford
Frank M. McKibben
Norman E. Richardson
H. W. Becker
W. D. Blair
William Ralph Hall
John W. Shackford
Harold I. Donnelly
H. Shelton Smith
J. Quinter Miller
D. R. Poole
Warren T. Powell

Members of the International Council staff

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[1] See page 98.
[2] See page 101.

CHAPTER III

REPORTS AND STATISTICS

REPORT OF GENERAL SECRETARY[1]

THE International Council of Religious Education was organized at the Kansas City Convention in June, 1922. The first convention under the new organization, held at Birmingham, Alabama, in 1926, marked the close of the first quadrennium. The Toronto Convention marks the close of the second quadrennium. It is particularly appropriate at this time to take a general inventory of the achievements of the past four years.

ORGANIZATIONAL COOPERATION

The International Council is a fine example of organized cooperation. During the past four years five different corporations have been brought into close cooperative relationship, and the General Secretary of the International Council is the corporate secretary of each. These are: (1) the International Council of Religious Education, operating under a charter granted by Congress; (2) the International Association of Daily Vacation Bible Schools, incorporated under the laws of New York; (3) the International Training School for Sunday School Leaders (Conference Point on Lake Geneva), incorporated under the laws of Wisconsin; (4) the Religious Education Foundation, chartered by special act of the New York legislature; (5) the World's Sunday School Association operating under a charter granted by the District of Columbia. The governing bodies of these five corporations constitute an interlocking directorate, thus insuring effective cooperation, and at the same time preserving specialization and individual initiative in the development and support of the expanding program of Christian religious education.

STATE COUNCILS

In the field of organization decided progress has been made in working out the relationship between state councils of religious education and the International Council. Just as the International Council is the accredited agency of the cooperating denominations nationally, so the principle has become accepted that state councils should be so organized and under such leadership as to be effective auxiliaries of the International Council, recognized as the accredited agencies of the cooperating forces within their respective areas. In working out this principle, plans have been developed under which state councils meeting certain conditions have been designated as accredited auxiliaries of the International Council.

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[1] Hugh S. Magill, "Some Achievements of the Past Quadrennium," The International Journal of Religious Education, July, 1930, pp. 9, 10.

EDUCATIONAL COMMISSION

One of the very significant developments of the past four years was the merging of the Committee on Education and the Lesson Committee into the Educational Commission of the International Council. The Educational Commission is authorized to represent the International Council in investigation and research, the formulation of educational policies and programs, the construction of lesson courses and curricula for the various age groups, and in leadership training, and to make recommendations thereon to the Council. All essential functions of the Committee on Education and the Lesson Committee have been carefully conserved and are carried forward by the committees of the Commission. The harmonious and effective cooperation of all these forces has demonstrated the beneficial results of this closer organic relationship.

BOARD OF EDUCATIONAL ADMINISTRATION

Following this same principle, the members of the International Council staff constitute a Board of Educational Administration, which considers the major educational problems affecting the entire Council, and also the particular problems of each department. Each staff member has a primary responsibility for the work of his own department, and each shares with every other member the responsibility for unifying the work of all the departments, and the effective administration of the whole program. In this way individual initiative and specialization are preserved, while at the same time there is developed a unified program. There is a close working relationship between the International Council staff and the Educational Commission and its committees. The director of each department of the Council is the executive secretary of one of the committees of the Commission, and the Chairman of the Board of Educational Administration is the executive secretary of the Central Committee of the Commission.

DEVELOPING PROGRAMS AND CURRICULA

Only those familiar with the work of the International Council realize what remarkable progress has been made during the last quadrennium in the development of materials for use in the church schools through cooperative effort. The construction of curricula was formerly in charge of a special committee organized for that purpose; now each of the age-group committees is actively engaged in this work. A theory of the curriculum has been agreed upon and the objectives of Christian religious education approved. The work of the staff and committees of the Educational Commission is further extended and popularized by the cooperation of the advisory sections of the Council through which all engaged in religious education may actively participate in some phase of the work. The Educational Commission passes on the recommendations of the various committees and sections, and final action is taken by the Council. The results of this wide and effective cooperation contribute to the work of all the denominational boards, since their leaders participate in it.

STANDARDS AND RECORDS FOR THE CHURCH SCHOOL

It would not have been thought possible four years ago that educational standards for the church school could be developed cooperatively and be adopted by the denominations as their own. However, this has actually been accomplished. *Standard A* for the larger and more highly organized church schools and *Standard B* for the smaller schools, with standards for each of the different departments, and for vacation and weekday church schools have been prepared and published, and are now in general use. A complete system of records and reports has been developed and approved for experimental use, and has been favorably received.

DEPARTMENTAL DEVELOPMENTS

During the last four years the different departments of the Council have been developed with a full time director in charge of each. These include Children's Work, Young People's Work, Adult Work, Leadership Training, Vacation and Weekday Church Schools, Field Work, and Research and Service. The Director of Adult Work will assume his duties on full time July first. Each department through its director, in cooperation with the committees of the Educational Commission, prepares and issues educational bulletins and other literature having to do with its work. Among the most important of these are the Christian Quest materials for use as aids in building a church program for youth. Of the thirteen pamphlets already published, the first five are basic materials for all leaders of youth, and the last eight cover special phases of the work such as worship, dramatics, camp life, and story-telling. Marked progress has also been made in the Department of Children's Work, the Department of Adult Work, and the Department of Vacation and Weekday Church Schools. A close relationship has been effected between the International Association of Daily Vacation Bible Schools and the International Council. The Educational Director of the Association is the Director of Vacation and Weekday Church Schools of the Council. Standards and administrative bulletins for both vacation and weekday church schools have been issued.

The Bureau of Research and Service cooperates with all departments of the Council and with the committees of the Educational Commission in investigation and research. A number of valuable bulletins have been issued. A new bulletin entitled *The Development of a Curriculum of Religious Education,* Revised 1930, has just been prepared by the Director of Research. One of the most highly developed departments of the Council is that of Leadership Training. This is a field in which the denominations cooperate most fully. In 1925-26 the total number of credits granted through the Council was 23,054. In 1928-29 the total number was 51,520. These credits are certified to the respective denominations to which the different students belong, and are accepted by them. Four courses are now offered: the Standard Leadership Course; the Advanced Leadership Course; the High School Course; and a Reading Course. Bulletins describing these various courses and the work of the department have been prepared and published.

AMERICAN STANDARD BIBLE

One of the most significant developments during the past quadrennium was the taking over of the copyright of the American Standard Edition of the Revised Bible by the International Council and the securing of a renewal of the copyright for a period of twenty-eight years. In accordance with provisions agreed upon when this transfer was made, the International Council has appointed the American Standard Bible Committee, which is made up of distinguished biblical scholars, to have charge of the further revision of the text in the light of discoveries made since the American Standard Bible was first published in 1901. This Committee has met and organized and is now engaged in the sacred and responsible task of working out a new revision of the American Standard Bible. In order that the Committee may have sufficient time to do its work, it has been agreed that no changes will be announced before 1934.

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

When the *Journal* was established as the official publication of the International Council in 1924, it was placed in charge of an editor who was responsible for its publication just as the other members of the staff are responsible for their respective departments. In 1927 the editor resigned and the *Journal* was placed in charge of a Board of Editors composed of the members of the International Council staff, together with certain assistants having specific responsibilities. This was somewhat of a new venture in journalism, but has proved successful, judging from the commendations received from subscribers and from the very marked increase in subscriptions. Because of the relation of each member of the staff to the *Journal*, more intimate relationships have come to exist between the *Journal* readers and all the staff members.

OTHER IMPORTANT DEVELOPMENTS

The International Council Leadership Schools and Older Boys' and Older Girls' Camp Conferences have been extended in influence and are more closely related to the denominational summer schools and camps. Plans have been approved, including program suggestions, for the observance of Religious Education Week beginning on the last Sunday in September and closing on the first Sunday of October, which will be quite generally observed by the cooperating denominations and local councils. The headquarters of the Council have been moved to more convenient and commodious offices on the twenty-second floor of the Old Dearborn Bank Building at 203 North Wabash Avenue. The entire expense of moving and the cost of new equipment was contributed by several Christian laymen who are loyal friends of the Council.

THE STRENGTH OF UNITED EFFORT

No achievement in organizational or educational efficiency during the past quadrennium equals in importance the increasing confidence of the Christian forces of the continent in their own cooperative agency. Through the efforts of these many and varied groups, the International Council has been developed, and through it their leaders have learned to work together in Christian fellowship, with increased respect and confidence in one another. Thus, while individual initiative is conserved, the Kingdom of our Lord is advanced through the strength of united effort, the results of which are only beginning to be realized. Who can foresee the possibilities of spiritual attainment through the impact of concerted effort in Christian education, actuated by the spirit and purpose of the Master Teacher.

SUNDAY SCHOOL STATISTICS

Compiled by PAUL H. VIETH

The statistics of enrolment in Sunday church schools given on pages 32-35 are based upon the United States Census of Religious Bodies of 1926. This gives the most recent and accurate figures available. The totals are given for all denominations at present affiliated with the International Council of Religious Education by denominations and by states. The figures for all other religious denominations were obtained by subtracting the totals for the council denominations from the totals for all religious bodies given by the United States Census.

Figures for the denominations of Canada affiliated with the International Council were secured from the *Minutes of the Religious Education Council of Canada* for 1928 and are for the year 1927-28. Figures comparable with the census figures of the United States for all religious bodies are not available.

Comparison between the census figures for 1916 and 1926, shows an increase in enrolment in denominations at present affiliated with the Council of 1,163,570 or approximately 7%. The number of officers and teachers increased 160,252 or 9%, while the number of Sunday schools decreased 4,392 or 3%. Similar figures for all religious bodies of the United States show an increase in enrolment of 5.5%, in officers and teachers of 11%, and a decrease of .8% in the number of Sunday schools. The average Sunday school for all religious bodies was 114 in 1926 as compared to 107 in 1916. The average for Council denominations was 117 for 1926 and 107 for 1916. The average number of officers and teachers per school for all religious bodies was 11 in 1926—one to every ten pupils; 10 in 1916—one to every ten pupils. The average number of officers and teachers per school for Council denominations was 12 in 1926—one to approximately every ten pupils; 11 per school in 1916—one to every ten pupils.

The figures for total pupil enrolment by states show increases for the period 1916-26 in 33 states, decreases in 16 states. The largest percent of increase was in California with a rate of 58.5%. The largest percent of decrease was in Vermont with a rate of 24.9%.

To determine the distribution of pupil enrolment in the various age groups, statistics were requested from representative denominational boards and state councils. Figures were received from the following denominations: Methodist Episcopal, South; Methodist Episcopal, North; Baptist, National Convention, U. S. A.; Reformed Church in the United States; Evangelical Synod of North America; and the following states, New York, Michigan, and Missouri. On the basis of these returns, the proportion of the total pupil enrolment for each age group was found: 37% are in the children's division, ages 4 to 11; 37% are in the young people's division, ages 12 to 23; and 26% are in the adult division. Applying these percentages to total enrolment figures in the census returns gives the following: number of children enrolled in Sunday school in 1926—7,784,255; number of young people—7,784,255; number of adults—5,470,016. Comparing these figures with the total population of the United States in the last census (1920) shows that 43% of the children from 4 to 11 are enrolled in Sunday school; 33.6% of the young people; and 9.9% of adults. These percentages are not absolutely accurate, but are indicative of conditions in the United States. The percentages for young people and adults should be somewhat larger since the 2,167,848 officers and teachers are from these age groups and have not been included in the total enrolment.

SUNDAY CHURCH SCHOOL STATISTICS

For Denominations Affiliated with the International Council of Religious Education

	1926			1916		
Denominations	No. of Church Schools	Officers and Teachers	Pupil Enrolment	No. of Church Schools	Officers and Teachers	Pupil Enrolment
Advent Christian	304	2,773	18,806	379	3,134	21,007
African Methodist Episcopal Church	5,884	43,383	288,247	6,084	45,350	311,051
African Methodist Episcopal Zion Church	2,429	45,087	267,141	2,535	18,982	135,102
Baptists, National Convention of America	1,876	14,807	112,136	1,991	12,382	118,127
Baptists, National Convention, U. S. A.	16,879	133,260	1,009,226	17,918	111,435	1,063,143
Baptists, Northern Convention	6,999	114,237	1,052,794	7,658	114,433	1,040,594
Baptists, Seventh Day	57	691	4,033	66	877	5,005
Baptists, Southern Convention	19,882	229,848	2,345,630	17,555	160,171	1,665,996
Brethren Church	160	2,445	22,917	183	2,402	23,728
Brethren, Church of the	895	13,021	109,891	899	12,629	111,686
Brethren in Christ Church	63	694	5,057	58	617	4,631
Christian Church	938	10,011	85,478	1,110	11,093	91,853
Christian Reformed Church	178	1,948	25,281	77	1,137	14,932
Churches of Christ	4,403	20,595	274,571	3,408	15,213	167,809
Church of God	819	6,469	61,448	In existence, but not reported		
Church of the Nazarene	1,233	13,015	109,237	727	6,029	40,575
Colored Methodist Episcopal Church	2,351	15,666	103,523	2,541	18,890	167,880
Congregational Churches	4,601	74,077	596,881	5,573	78,402	662,919
Cumberland Presbyterian	765	6,233	48,052	903	6,618	53,431
Disciples of Christ	6,680	91,625	1,000,416	7,549	84,596	942,879
Evangelical Church	2,000	30,041	280,195	1,535	19,897	172,129
Evangelical Synod of North America	1,146	16,978	171,402	1,203	14,234	145,377

Friends in America	639	7,750	61,815	702	7,885	64,583
Mennonite Brethren in Christ	93	1,216	8,560	101	1,208	7,755
Moravian Church in America (Southern Province)	36	560	7,362	14	228	3,053
Methodist Episcopal Church	24,730	382,043	3,796,561	27,549	391,940	3,872,264
Methodist Episcopal Church, South	15,525	166,752	1,802,464	16,308	152,177	1,688,559
Methodist, Free	1,026	9,458	69,549	1,150	8,763	58,553
Methodist Protestant Church	1,917	19,171	173,438	2,081	20,778	177,918
Presbyterian, U. S.	2,959	37,501	367,795	2,744	32,312	313,165
Presbyterian Church in the U. S. A.	8,237	141,338	1,407,298	8,975	142,202	1,392,471
Protestant Episcopal Church	5,607	58,374	479,430	5,552	55,918	489,036
Reformed Church in America	689	11,837	124,308	697	12,538	123,092
Reformed Church in the U. S.	1,614	29,339	315,343	1,658	29,389	304,250
United Brethren in Christ	2,739	38,278	376,982	3,251	41,223	402,838
United Brethren in Christ (Old Constitution)	344	3,725	23,214	367	3,740	24,113
United Lutheran Church	3,415	62,184	619,781	3,359	57,947	578,238
United Presbyterian Church of N. A.	871	14,924	148,658	976	15,160	156,072
Wesleyan Methodist Church of America	561	4,739	34,314	500	3,912	29,850
Total	151,544	1,876,093	17,809,234	155,936	1,715,841	16,645,664
CANADA	1927–28					
Baptist Convention of Ontario and Quebec	503	6,947	54,649	......	......	......
The Presbyterian Church (Canada)	950	11,000	115,000	......	......	......
United Baptists of the Maritime Provinces	585	4,083	32,856	......	......	......
The United Church of Canada	5,723	62,675	576,648	......	......	......
Total for Canada	7,761	84,705	779,153	......	......	......
Grand Total	159,305	1,960,798	18,588,387	......	......	......

SUNDAY CHURCH SCHOOL STATISTICS BY STATES

	Council 1926			*All Other Religious Bodies* 1926			*Totals* 1926			*Totals* 1916		
	No. of Church Schools	Officers and Teachers	Pupil Enrolment	No. of Church Schools	Officers and Teachers	Pupil Enrolment	No. of Church Schools	Officers and Teachers	Pupil Enrolment	No. of Church Schools	Officers and Teachers	Pupil Enrolment
Alabama.......	7,561	64,903	579,055	472	2,629	25,201	8,033	67,532	604,256	7,702	53,612	524.935
Arizona........	250	3,129	31,027	152	1,442	13,941	402	4,571	44,968	303	2,945	30,884
Arkansas.......	4,751	41,138	347,627	718	4,189	37,742	5,469	45,327	385,369	5,215	38,238	342,947
California......	2,441	45,994	455,712	1,419	15,984	152,054	3,860	61,964	607,788	3,237	38,305	383,303
Colorado.......	893	14,148	138,356	402	3,197	26,336	1,295	17,345	163,692	1,216	14,181	139,406
Connecticut....	855	14,021	114,278	403	4,548	62,782	1,258	18,569	177,060	1,275	18,873	190,355
Delaware......	375	5,348	47,874	68	500	6,009	443	5,848	53,883	427	5,825	56,280
D. of Columbia.	273	6,296	68,089	80	1,421	15,333	353	7,717	83,422	317	6,763	75,094
Florida........	3,291	32,049	293,291	349	2,414	20,769	3,640	34,463	314,060	3,511	23,685	205,980
Georgia........	7,149	59,816	551,781	273	1,926	15,668	7,422	61,742	567,449	8,428	60,229	613,947
Idaho..........	384	4,939	45,507	451	5,671	40,073	835	10,610	85,580	829	9,945	80,623
Illinois.........	5,979	94,064	884,049	1,745	19,182	201,530	7,724	113,246	1,085,579	7,921	103,857	1,083,048
Indiana........	4,915	71,327	696,279	834	7,411	77,691	5,749	78,738	773,970	5,831	73,633	735,967
Iowa..........	3,088	46,825	449,615	1,184	8,994	84,605	4,272	55,819	534,220	4,981	56,005	540,174
Kansas........	3,094	48,407	434,661	760	6,147	53,929	3,854	54,554	488,590	4,092	50,133	461,230
Kentucky......	4,992	47,981	471,412	349	2,349	24,697	5,341	50,330	496,109	5,556	44,800	476,566
Louisiana......	3,085	26,817	219,169	254	1,663	23,668	3,339	28,480	242,837	3,266	21,698	221,326
Maine.........	891	9,817	83,589	251	2,034	23,148	1,142	11,851	106,737	1,358	14,881	130,433
Maryland......	2,236	31,258	289,979	353	3,107	39,665	2,589	34,365	329,644	2,674	34,193	329,626
Massachusetts..	1,656	32,600	298,302	1,083	17,458	198,073	2,739	50,058	496,375	2,818	53,047	555,236
Michigan......	3,258	46,840	477,756	1,263	12,708	184,931	4,521	59,548	662,687	4,640	54,128	555,007
Minnesota.....	1,556	21,377	191,157	2,116	16,236	162,137	3,672	37,613	353,294	3,629	32,723	328,883
Mississippi.....	6,227	51,395	374,541	266	1,414	11,454	6,493	52,809	385,995	6,416	42,421	388,608

Missouri.......	5,245	63,119	582,825	856	8,079	66,715	6,101	71,198	649,540	6,673	67,893	664,567
Montana.......	479	5,072	46,254	358	1,844	16,333	837	6,916	62,587	893	6,579	59,788
Nebraska......	1,644	24,288	222,044	717	4,672	46,379	2,361	28,960	268,423	2,598	27,879	253,765
Nevada........	66	534	5,263	47	394	2,847	113	928	8,110	95	782	7,150
New Hampshire.	484	5,629	43,274	179	1,201	18,945	663	6,830	62,219	765	8,272	77,593
New Jersey.....	2,303	42,932	389,929	761	6,048	99,722	3,064	48,980	489,651	2,793	47,002	501,756
New Mexico....	356	3,450	30,723	180	703	9,713	536	4,153	40,436	631	3,855	45,122
New York......	5,812	96,227	858,989	2,018	19,046	292,167	7,830	115,273	1,151,156	8,056	118,473	1,296,956
North Carolina.	8,115	86,628	907,417	714	4,741	45,736	8,829	91,369	953,153	8,525	69,599	739,215
North Dakota..	739	6,978	58,779	927	4,711	44,810	1,666	11,689	103,589	1,747	11,291	102,411
Ohio..........	6,800	110,274	1,149,585	1,426	15,141	181,233	8,226	125,415	1,330,818	8,688	123,153	1,330,312
Oklahoma......	3,623	39,381	383,208	600	4,160	36,087	4,223	43,541	419,295	3,911	31,888	313,346
Oregon........	904	12,417	119,094	343	2,884	23,903	1,247	15,301	142,997	1,310	13,786	120,162
Pennsylvania...	9,361	174,883	1,797,651	2,148	21,802	294,700	11,509	196,685	2,092,351	11,917	195,158	2,253,418
Rhode Island...	283	5,122	42,204	170	2,303	43,692	453	7,425	85,896	466	8,513	90,393
South Carolina..	4,989	48,636	491,282	278	1,902	15,953	5,267	50,538	507,235	5,272	42,851	452,047
South Dakota...	888	9,160	84,758	714	3,739	38,512	1,602	12,899	123,270	1,558	10,560	98,825
Tennessee......	6,601	58,479	581,894	370	2,507	20,882	6,971	60,986	602,776	6,737	51,131	523,681
Texas.........	10,222	108,739	11,006,209	1,446	8,918	96,085	11,668	117,657	1,102,294	10,772	91,062	918,374
Utah..........	75	908	8,238	578	11,976	109,204	653	12,884	117,442	596	11,731	108,257
Vermont.......	459	4,992	35,979	126	896	9,893	585	5,888	45,872	763	7,487	61,109
Virginia........	6,050	67,268	662,483	384	2,792	25,577	6,434	70,060	688,060	6,022	60,083	598,379
Washington....	1,175	17,754	173,563	622	5,510	45,653	1,797	23,264	219,216	1,998	20,866	184,630
West Virginia...	3,696	37,894	365,148	299	1,936	22,137	3,995	39,830	387,312	3,800	34,624	337,682
Wisconsin......	1,777	22,511	196,664	1,513	10,295	113,851	3,290	32,806	310,515	3,662	31,277	323,965
Wyoming......	198	2,329	23,671	123	945	7,078	321	3,274	30,749	293	2,716	23,129
Totals.......	151,544	1,876,093	17,809,234	33,142	291,755	3,229,292	184,686	2,167,848	21,038,526	186,183	1,952,631	19,935,890

CONVENTION STATISTICS

DELEGATES BY DENOMINATIONS

Advent Christian	2
African M. E.	1
African M. E. Zion	19
Baptist, Canadian Conventions	106
Baptist, Nat'l Conv. of America	4
Baptist, Northern Convention	169
Baptist, Southern	5
Baptist, Swedish	1
Brethren Church	4
Brethren in Christ	7
Catholic	3
Christian	9
Christian—Congregational	4
Church of England (Canada)	181
Colored M. E.	4
Congregational	79
Covenant	5
Church of God	17
Church of the Brethren	26
Church of the Nazarene	6
Disciples of Christ	76
Evangelical	45
Evangelical Lutheran	7
Evangelical Reformed	[illegible]
Evangelical Synod of N. A.	41
Free Methodist	19
Friends	13
Latter Day Saints	13
Lutheran	21
Mennonite	6
Methodist Episcopal	285
Methodist Episcopal, South	27
Methodist Protestant	10
Moravian	2
Presbyterian of Canada	254
Presbyterian, U. S. A.	246
Presbyterian, U. S.	9
Protestant Episcopal	18
Reformed	2
Reformed Church in America	25
Reformed Church in the U. S.	37
Reformed Episcopal	7
Reformed Presbyterian	2
Seventh Day Baptists	3
United Brethren in Christ	48
United Church of Canada	1136
United Lutheran	3
United Presbyterian	8
Universalist	2
Unclassified	107
Registrations in advance but not completed at Toronto	228
Guest Missionaries	95
Guests Speakers	26
Total	3475

DELEGATES BY PROVINCES AND STATES

Alberta	10
British Columbia	9
Manitoba	31
New Brunswick	14
Newfoundland	2
Nova Scotia	8
Ontario	1660
Prince Edward Island	2
Quebec	30
Saskatchewan	22
Alabama	3
Arizona	1
California	20
Colorado	3
Connecticut	25
Delaware	4
District of Columbia	10
Florida	1
Georgia	9
Hawaii	5
Idaho	2
Illinois	99

DELEGATES BY PROVINCES AND STATES (Continued)

Indiana	49
Iowa	5
Kansas	15
Kentucky	15
Maine	9
Maryland	17
Massachusetts	33
Michigan	117
Minnesota	17
Mississippi	2
Missouri	44
Nebraska	2
New Hampshire	2
New Jersey	59
New York	258
North Carolina	11
North Dakota	2
Ohio	158
Oklahoma	8
Oregon	5
Pennsylvania	202
Rhode Island	10
South Carolina	1
South Dakota	8
Tennessee	22
Texas	7
Vermont	18
Virginia	22
Washington	2
West Virginia	26
Wisconsin	9
Wyoming	1
Registrations paid in advance but not completed in Toronto	228
Guest Missionaries	95
Guest Speakers	26
Total	3475

DELEGATES TO CHRISTIAN YOUTH COUNCIL OF NORTH AMERICA

Canada	43	
United States	113	
		156
Delegates to Christian Youth Conference of North America (in addition to 97 from Canada and 136 from the United States who were registered as regular Convention delegates.)		
Canada	376	
United States	178	554
Total		4185

DAILY AND SINGLE SESSION DELEGATES

Most delegates who could not be present for the entire week secured daily or single session tickets. The number of different persons thus participating is estimated on the basis of receipts at one thousand. These part-time delegates added to the regularly registered delegates to the Convention, Youth Council and Youth Conference make a grand total of over 5,000 participants in the Convention.

CHAPTER IV

OFFICERS FOR THE QUADRENNIUM 1930-1934

AT the annual meeting of the International Council of Religious Education held in February, 1930, the by-laws were amended to provide that the Council should appoint a committee to nominate the officers of the Convention, including the president and three vice-presidents, and also twenty members at large of the Executive Committee of the International Council. The Board of Trustees was duly appointed as the Nominating Committee for the Convention as provided in the amended by-laws.

At the meeting of the Board of Trustees of the Council held at the Royal York Hotel in Toronto on June 25, the following officers were nominated for election by the Convention for the ensuing quadrennium:

President	Russell Colgate
First Vice-President	R. A. Hiltz
Second Vice-President	Hugh R. Monro
Third Vice-President	John R. Sampey

The by-laws of the Council provide that the Treasurer and Secretary of the International Council shall serve as the Treasurer and Recording Secretary of the Convention. These are Hugh S. Magill, Recording Secretary, and J. L. Kraft, Treasurer.

The following persons were nominated for election by the Convention to serve as members at large of the Executive Committee of the Council for the quadrennium 1930-1934:

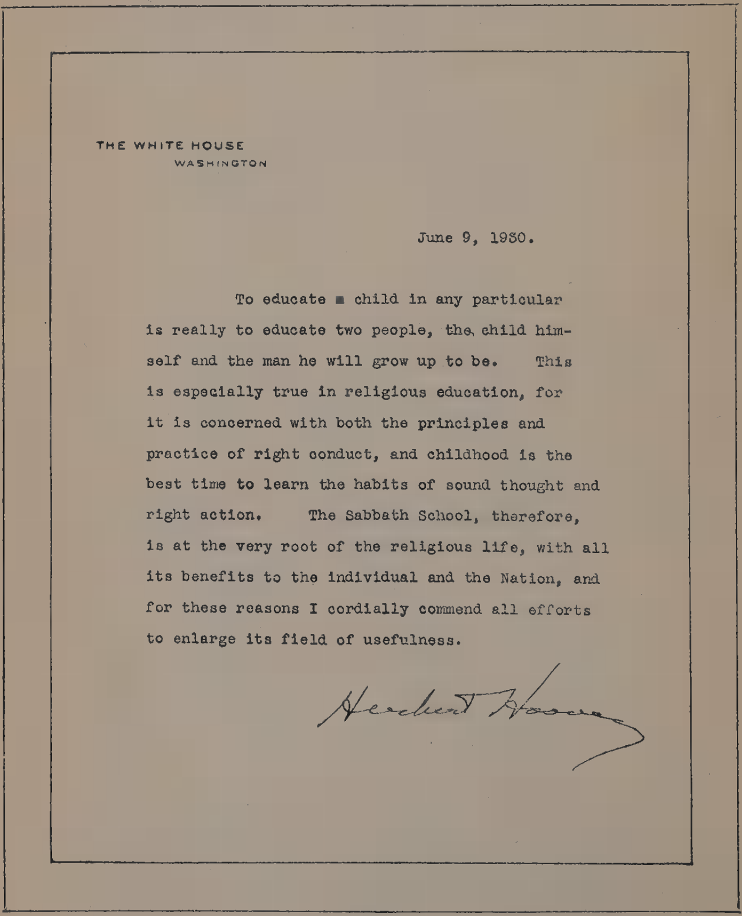
S. B. Chapin
O. H. Cheney
Russell Colgate
Theron Gibson
William Hamilton
Robert M. Hopkins
J. L. Kraft
Hugh S. Magill
Ralph N. McEntire
Hugh R. Monro
J. Scott Parrish
W. C. Pearce
J. C. Penney
W. C. Poole
Horace Reed
L. W. Simms
A. F. Sittloh
Mrs. W. H. Stockham
W. O. Thompson
Charles H. Tuttle

At the evening session of the Convention on Wednesday, June 25, Mr. L. W. Simms, Chairman of the Board of Trustees, presented the report of the Board acting in the capacity of the Nominating Committee, which was unanimously adopted by the Convention, and the persons nominated were elected for the quadrennium 1930-34.

Mr. Russell Colgate, the newly elected President, responded to a very enthusiastic expression from the audience with a brief address accepting the responsibilities of the high office to which he had been re-elected, and assuring the delegates of his deep interest in the work and his purpose to devote his very best thought and endeavors to the promotion of the interests of the International Council of Religious Education.

CHAPTER V

GREETINGS AND COURTESIES

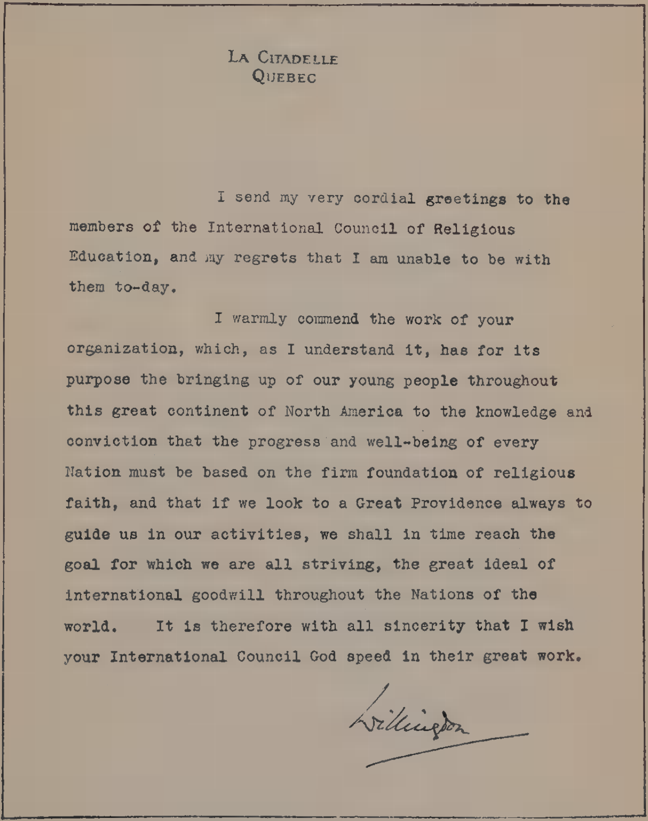


THE WHITE HOUSE
WASHINGTON

June 9, 1930.

To educate a child in any particular is really to educate two people, the child himself and the man he will grow up to be. This is especially true in religious education, for it is concerned with both the principles and practice of right conduct, and childhood is the best time to learn the habits of sound thought and right action. The Sabbath School, therefore, is at the very root of the religious life, with all its benefits to the individual and the Nation, and for these reasons I cordially commend all efforts to enlarge its field of usefulness.

Herbert Hoover



LA CITADELLE
QUEBEC

I send my very cordial greetings to the members of the International Council of Religious Education, and my regrets that I am unable to be with them to-day.

I warmly commend the work of your organization, which, as I understand it, has for its purpose the bringing up of our young people throughout this great continent of North America to the knowledge and conviction that the progress and well-being of every Nation must be based on the firm foundation of religious faith, and that if we look to a Great Providence always to guide us in our activities, we shall in time reach the goal for which we are all striving, the great ideal of international goodwill throughout the Nations of the world. It is therefore with all sincerity that I wish your International Council God speed in their great work.

Willingdon

AFRICA

Port Elizabeth.

International Council of Religious Education Convention, Toronto, Canada, South African Sunday School Association sends greetings—Hebrews 13:20-21.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

BRAZIL

To the Officers and Members of the International Convention of Religious Education, Toronto Canada.

Brethren in Christ:

The giant airship "Graf Zeppelin," bearer of these greetings from the Brazil Council of Religious Education, on the first airship voyage between the two Western Continents, forges another link in the chain that is rapidly drawing together the two Americas in ever closer relationships in the affairs of commerce and in the affinities of mind and spirit.

From the Southern Continent we greet you of the Northern as the man from Macedonia greeted the Apostle Paul at Troas—"Come over and help us"—help us in building a spiritual bridge of goodwill, of friendship, of disinterested service, resting at each end upon the foundations of loving loyalty and obedience to the teachings of our common Master and Lord.

In no way, perhaps, can you contribute more effectively to the building of this bridge than by sending to the Eleventh World's Sunday School Convention, to be held in Rio de Janeiro in 1932, as many as possible of your best men and women, friends with a vision of the power that resides in spiritual ideals, the only power able to fuse into one the diversities of race, creed, and language which long have separated us.

From the Southland of Brazil we greet you in the name of our Great Master Teacher, and pray that God may use your Convention as a mighty means of extending his reign over all the peoples of the earth.

For the Brazil Council of Religious Education,

Herbert S, Harris,
General Secretary.

ENGLAND

International Convention of Religious Education, Toronto, Canada.

Dear friends:

I much regret that it is not possible for me to share in your Convention personally, but I have been advised that a worker after he has reached the age of seventy-five must not compete in races with 'teen-age young people. My spirit is with you.

The unveiling of the Robert Raikes' statue in the city of Toronto will give added weight and dignity to your deliberation. That one hundred and fifty years have elapsed since Raikes opened his first Sunday school at Gloucester, and that the present Sunday schools bear but slight resemblance to earliest schools, are encouraging facts for the modern teachers to remember. Progress is essential to life.

But while the equipment and methods of the present-day Sunday school have changed, and rightly so, there is one quality in its personnel which I trust will never fade. I refer to its spirituality. It was because of the spirituality of its workers that the old-fashioned Sunday school, in spite of its poor buildings and poorer equipment, produced such men as Marion Lawrance, Doctor Bailey, Dr. J. H. Jowett, Sir Francis Belsey, H. J. Heinz, W. N. Hartshorn, Dr. F. B. Meyer, and others "of whom the world was not worthy."

The surest way of permanently securing the allegiance of your young people to the Christian religion—indeed the only way—is to introduce them to the head of your great Sunday school business—Jesus Christ.

Yours sincerely,

Edward Sharp.

Today, as in 1830, and again in 1880, the Christian peoples of the world are one in giving thanks to God for Robert Raikes and the venture of faith which began so inauspiciously in Sooty Alley, Gloucester, during the summer of 1780. To what undreamed-of proportions the movement then inaugurated has grown is evidenced by the great Convention at Toronto in which you, our comrades of the United States and Canada, are now gathered; and surely no more fitting occasion could offer for a message of affection and goodwill, joined to the prayer that our Heavenly Father may continue to raise up for your nations such great men as John Wanamaker, B. F. Jacobs, Seth P. Leet, H. J. Heinz, W. N. Hartshorn, George W. Bailey, Marion Lawrance, Bishop Vincent and others.

We, permitted still to continue, who in youth learned to "plod and keep the passion fresh" must surely desire to pass on our own compelling inspiration to those who shall follow; and as President of the National Sunday School Union for this sesquicentennial year, it has been borne upon me that we can worthily accomplish this by purchasing, and endowing for the service of posterity, the house in Southgate Street, Gloucester, in which Raikes lived and labored, until God called him. Moreover, looking upon Raikes' home is the ancient Church of St. de Crypt, where he worshipped and beneath which his honored dust finds sanctuary. Here we are resolved to found a Chapel of Meditation for enshrining available Raikes' relics.

The purchase option of Raikes' house has been conveyed to us by its present proprietors, and British Sunday School workers would rejoice to redeem the undertaking; but I am persuaded that American and Canadian sentiment will say "Ours to share in this!"

Your affectionate friend in Christ Jesus,

James R. Ogden,

President.

The Premier

I have much pleasure in sending the following message to the International Convention of Religious Education:

"The highest type of citizenship in this and every country is founded upon a true sense of religious obligation. The ideas of duty and of righteousness which lie at the basis of our national character and citizenship have their highest inspiration, as well as their highest expression in the life and teaching of Christianity. As I grow older I am more and more convinced that the moral values in our national life depend most upon their transmission by parents and churches to the children of each succeeding generation. In so far as this task is faithfully performed will it be possible to bring about a development of the highest type of civic virtue and of national greatness."

W. L. Mackenzie King,
Premier of the Dominion of Canada.

REPORT OF COMMITTEE ON COURTESIES TO THE QUADRENNIAL CONVENTION INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

TORONTO, CANADA, JUNE 28, 1930

This Quadrennial Convention of the International Council of Religious Education will mark a new epoch in the history of the great movement begun in 1780 by Robert Raikes, the one hundred and fiftieth anniversary of whose notable service to the church has been celebrated in Toronto.

This gathering has been unique in the remarkable spirit of Christian fellowship felt by the multitudes who have come representing the forty-two different denominations sharing in the objectives of our cooperative task. The brotherliness, good will, and happy friendship of these days have contributed to give us all that experience of spiritual exaltation which has been our common possession.

We are certain that the hearts of these two great nations have been brought even closer together by these days of fellowship, and have been tied with an undying love which will continue to perpetuate that friendship, of common origin and faith and ideals, which has always existed between them.

The presence of God so obviously in our midst has seemed to smile the approval of divine grace upon our effort to accomplish our united purpose, namely, that of building Christian character in the lives of the children, young people, and adults of the continent.

We wish, therefore, first of all to offer our wholehearted thanks to the Father above for the gracious Providence which has brought us together and preserved our health during these days, and for His tender guidance and help in our present activities.

We next record our deep appreciation for the courtesies, comforts and gracious entertainment afforded by those many groups and individuals who have anticipated our coming, and who have provided so adequately for our physical, intellectual, and spiritual needs. The success of this Convention has been the result of the combined toil, prayers and efforts of hosts of earnest workers in local, district, provincial, state and denominational organizations, following the leadership of our efficient staff of the International Council of Religious Education.

We would especially recognize the untiring efforts put forth by our General Secretary and the Council staff in planning for the Convention and promoting it. Once again, they have demonstrated their ability to lead us on in our creative enterprise and organize us efficiently for action.

We commend the Program Committee for the rich offering which they have planned for us both in the general sessions and in the specialized morning group meetings. We have been most fortunate indeed in the privilege of sitting at the feet of North America's most outstanding leaders in the field of Christian religious education, and for this privilege we are indebted to a discriminating committee which was itself far sighted and which chose well its corps of speakers.

The success of the program sessions has been greatly augmented by our Chairman and his associates who by their genial manner, careful adherence to schedule, and thoughtful direction to delegates, have conducted the Convention with facility and order.

Expressions of satisfaction have been heard on every hand from the delegates in regard to the very complete arrangement made by the Program Committee for the conduct of the conferences and study groups. The variety of these programs made them constructively helpful and creatively stimulating to the leaders engaged in promoting programs of Christian religious education.

We would express special appreciation also to the several speakers and group leaders who have participated in the program. It is no small thing to put aside the many obligations which press in upon men and women of such experience, to lend strength to this present occasion. Only real consecration to the task of Christian education and confidence in the ability of the International Council of Religious Education to lead North American protestantism in the accomplishment of that task can explain their presence here. We would assure each and every one that his contribution has been a real one, and the object of our sincere gratitude.

The local Music Committee has contributed largely to our entertainment, fellowship in worship, and soul enrichment through the fine leadership of our Convention Director of Music, and the inspiring offerings of the Harmony Trumpeters, the Harmony Chorus of Men's Voices of Toronto, and the Convention Chorus.

We find ourselves indebted to our Church publishing houses of the United States and Canada, and to numerous other organizations, for the comprehensive exhibits which they have provided for us. These exhibits have carefully correlated existing curricular and program materials in each age group and functional field. They have been both illuminating and practically helpful.

The Toronto Committee on Arrangements and its many sectional committees have foreseen our every need. Apparently nothing has been overlooked. Toronto has been exceedingly thoughtful of the comfort of its visitors. We are indebted to the hotels for the many courtesies which they have extended to us; to the public press which has given space so generously to the Convention, and has thus kept a large reading public constantly informed concerning its message; to the Christian citizens who have opened their homes and have supplied a large number of the delegates with every desired comfort and facility; and particularly to those who have made available special accommodation for missionaries and representatives of organizations from nations outside the North American continent.

Other courtesies which have added to our comfort and enjoyment are the services of the officers of the Toronto Police Department; the street car conductors; the St. Johns Ambulance Relief Corps; the force of volunteer nurses; the staff of physicians on duty at the Convention hospital; and the corps of pages provided through the Canadian Girls in Training.

The Hall of Friendship, with its restful atmosphere, its afternoon tea service, its daily news service from the Provinces and States, and its other facilities, has been a most pleasant meeting place throughout the session. The recreational opportunities which have been provided have also contributed to a pleasant sojourn.

To all agencies and persons that have made possible the rich fellowship, the inspiring program, the enlarged vision, and the new incentive for increasing service in Christian religious education, we express our heartfelt and lasting gratitude.

FOR THE CONVENTION;
THE COMMITTEE ON COURTESIES
O. T. Deever, *Chairman,*
R. G. Ross,
J. M. Finlay,
W. G. Landes,
H. V. Mather,
Abram Duryee
C. A. Hauser,
R. M. Motherwell.

CHAPTER VI

THE EXHIBIT

MORE than at any previous convention the exhibit subordinated commercial interests almost entirely to educational interests, thanks to the generosity and hearty cooperation of the denominational publishers who furnished the exhibit.

Curriculum and church school materials of all kinds were sent to Toronto by the various denominational publishing houses and were assembled there by departments and grades, the denominational house as such not seeking to make any complete exhibit. This enabled the delegates to examine and compare all materials for a given age group or purpose with the greatest convenience. Each publisher maintained a booth separate from the educational exhibit. Here information about denominational materials could be secured, orders could be placed, and conferences arranged.

Of especial note were the building and equipment exhibits. An unusual collection of architects' drawings, model church school plants fully equipped, laid out in miniature, and life size samples of ideal furniture were of especial interest. The American Seating Company of Chicago furnished school desks of various designs embodying the most approved hygienic principles, and also a child's size pew which had been especially constructed for the exhibit.

Significant also were the many samples of materials which had been made by children in the newer type of school. Crowds thronged this section at every free period. A special vacation and weekday church school exhibit also was a notable feature.

In the field of young people's work, the exhibit gave an unusual opportunity to compare the Canadian programs with those prevalent in the United States, which have certain distinctive differences.

The setting up of a complete projection room in which the motion picture and the talking film were both demonstrated was an achievement and was generously patronized.

The *International Journal Convention Daily* gave directions for seeing the exhibit which perhaps better than mere description carry an idea of the scope and value of the exhibit.

SEEING THE EXHIBIT

What we believe to be the most complete exhibit ever assembled in the field of religious education is available for the members of the Convention. With the greatest care, and at the expenditure of months of time, and the enlistment of the cooperation of hundreds of church school leaders, this exhibit has been assembled and set up. It represents the best that we know in religious education. You cannot afford to miss giving it large attention.

The Convention exhibit is located in the Horticultural Building, where you will also find the Hall of Friendship. The exhibit has three alcoves. The east alcove contains an exhibit of children's work, including a special exhibit of weekday and vacation school materials. The middle alcove is a young people's exhibit, including also booths on leadership training, adult work and church school administration. The west alcove is the special publishers' exhibit. These exhibits are not sales exhibits, but are educational exhibits. They are set up for your guidance. Please use them freely and frequently. We are offering some suggestions which we think may help you to use the exhibit most profitably.

1. Do not try to see it all at once. Take time to examine carefully the available materials. Take time to consider each booth thoughtfully.

2. Ask questions of the attendants. They are there to explain the materials. They have information regarding the materials.

3. When examining materials made by pupils, read carefully the descriptions of the way the materials were developed, so as to understand the whole procedure, and not simply the result.

4. In looking at architects' drawings, ask the attendant to refer you to buildings accommodating a church school about the size of your own school enrolment. Do not bewilder yourself by looking at drawings for a church school for 2,000 when your church school has an enrolment of 200. There is a good collection of drawings for schools of various sizes. There are several different types of plans built for several different types of church school organizations. Ask questions and read the descriptive literature which is available.

5. In examining books, secure suggestions from the attendants regarding the type of book in which you are interested. Take time to run through the copies, so that you may place your order intelligently.

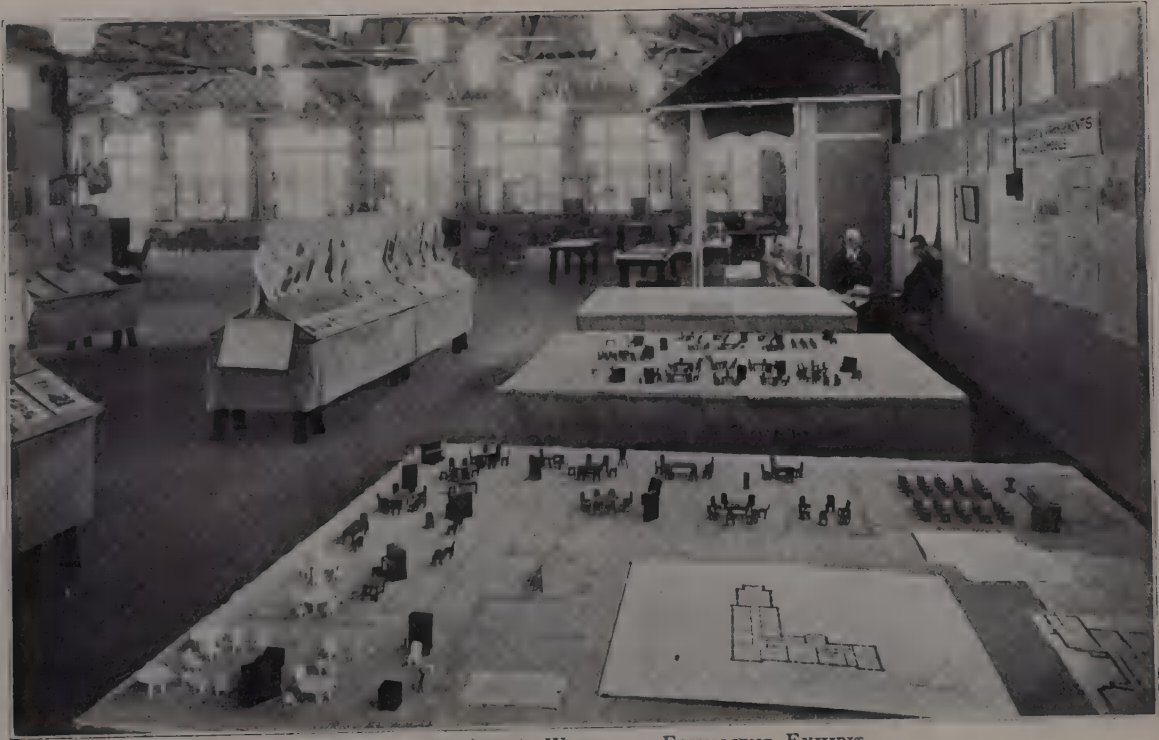
6. Look over the new curriculum materials thoughtfully. They are all available. Look at them all together so that you may get a better idea of what they are all about.

7. Bring into the conference discussions for further consideration and clarification points which you have observed in the exhibit. Give the conference leaders the opportunity to make clear any point illustrated in the exhibit which you do not understand.

8. Visit the exhibit in sections. To hurry through the three alcoves will not be very valuable. Do not wear yourself out in the exhibit. Enjoy it in several visits of about an hour each. Talk with other people about what you have seen. Take others back with you to see specific features.

9. When you discover some material which you want to order, the publishers' booth in the east alcove will take your order. It is well to place your order instantly and not risk losing the name or address.

Hall of Friendship and Exhibits



Section of Children's Work and Equipment Exhibit

THE AMERICAN BAPTIST PUBLICAT
JUDSON PRESS
CONQUER

A PORTION OF THE PUBLISHERS' EXHIBIT

PICTURES
CHRISTIAN
JESUS' METHOD IN TEACHING

SECTION OF EDUCATIONAL EXHIBIT—ELEMENTARY DIVISION

VISUAL EDUCATION EXHIBIT

The special interest which is at present manifested in the use of motion pictures in religious education will make the visual education exhibit in the exhibit hall particularly significant. Every day from one to two o'clock and at the conclusion of the afternoon session there will be presented and interpreted in this exhibit three types of projected pictures—the stereopticon slide, the silent moving picture, and the talking picture.

The visual education exhibit is under the general direction of Mr. Harold I. Donnelly, and the Convention is in debted to the Presbyterian Board of Christian Education for providing the booth for this exhibit. The exhibit will be found in the Horticultural Building, where all exhibits are located.

CHAPTER VII

THE INTERNATIONAL JOURNAL CONVENTION DAILY

ONE of the most interesting and serviceable features of the Convention was the *International Journal Convention Daily* which was distributed free to every delegate at the close of the evening session. This paper carried all the official announcements, news and notes about Convention doings, personals, abstracts of addresses, editorials, and even jokes.

In a remarkable way the *Daily* kept the Convention unified. With many things going on it was a real service to have a digest of the day's doings in convenient form.

Six issues were published, the first five being eight pages, and the sixth, twelve pages in size. The page size was larger than that of the regular *International Journal.* In order to preserve some features of the *Daily* in this report we reproduce several features:

First is the masthead giving the editorial staff.

Second come some of the editorials.

Third are typical interviews with Convention notables, Doctor Weigle having been chosen because he was chairman of the Convention Findings Committee, and the Honorable Camilo Osias because he was one of our visitors from abroad.

Fourth are items from "Vox Delegatorum."

Fifth are notes from "The Inquiring Reporter."

Sixth is one of the poems which graced the *Daily* pages bearing especially on the theme of the Convention.

CONVENTION DAILY

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

Board of Editors

Paul H. Vieth
Harry C. Munro
P. R. Hayward
Otto Mayer
Miss Mary Alice Jones
Miss Edith P. Rea

Miss Gloria Diener
Miss Florence Teague
Forrest L. Knapp
Walter D. Howell
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Roy A. Burkhart

Editorial Staff
PAUL H. VIETH, Managing Editor
GLORIA DIENER, Editor
OTTO MAYER, Associate Editor
LENA C. KNAPP, Reporter

The Convention Daily is published to serve the International Convention delegates. It is a daily edition of the *International Journal of Religious Education*, which is published monthly, except August, by the International Council of Religious Education. Special subscription price for the *Journal* during the Convention is $1.25. Clubs of 5 or more to one address, $1.00 each. Leave subscriptions at the International Council Booth.

The six issues of the Convention Daily will be mailed to any address for fifty cents. Orders should be left at the International Council Booth.

"GO . . . TEACH"

How narrowly is this last injunction of Jesus conceived by the church! Even though teaching was the method of the whole ministry of Jesus, the church which is attempting to carry on His work has in actual practice thought of its teaching function in very limited terms, and has set that function over against others which often receive by far the major portion of the time and attention of its leaders.

Although for many years it has been emphasized that ability to give perfect answers to many questions does not insure the practice of Christ-like living, we continue to try to make Christians simply by weekly injections of information which may not, and often do not, find any relationship to vital daily living.

It is commonly said that the function of the church is four-fold: evangelism, service, worship, and religious education. Church practice is often in accord with this statement. But, although there have been many controversies regarding the relationship of evangelism and religious education, it does seem almost unbelievable that service and worship should be set apart from Christian religious education. Yet they have been and are so set apart.

There is another way of stating the function of the church which, if carried to its logical conclusion, will result in a church program very different from the program which logically grows out of the four-fold statement above. In terms of the individual, the function of the church is to set up those conditions which will make for growth in Christian personality on the part of all for whom the church is responsible. This process of growth must be gradual, it must be continuous, and it must be everlasting. In terms of society, or of groups of individuals, the function of the church is to improve social conditions and social institutions. It may be objected that, if individuals become Christians, social institutions will be automatically improved. But all people will not become Christians simultaneously, and, moreover, some social ills are so deeply rooted that only the impact of a strongly organized church can overcome them.

If we set beside this statement of the function of the church an educational principle which is now receiving much emphasis, we shall immediately recognize the implications of the definition of the church's function as the guidance of growth of Christian personality and the improvement of social conditions and institutions.

The principle is that we learn by doing; that Christian personality develops through creative experience. Therefore, it becomes the business of the leaders of any church to enlist every person for whom it is responsible in the business of improving social conditions, and through that creative experience Christian personality is certain to grow. Thus in the function of the church there appears at once the end and the means. Worship, service, evangelism—these are all vitalized in the process and are completely comprehended in the teaching function, and the people and the church are out-reaching instead of in-growing.

Let the church hear again the injunction of Jesus, "Go . . . teach!"

OBJECTIVES IN CHRISTIAN TEACHING

It is a matter of common experience that the person who knows where he is going has the best chance of getting there. When you are going with determination toward a certain destination it is surprising how easily the crowd gives way for you. When you are just sauntering along you get buffeted from side to side and find that very little progress is made.

So it is with the teacher of religion. Unless he sees clearly certain great goals, there is little chance of making progress.

This Convention has set itself the task of clarifying the purpose of Christian education. From a clearly-defined purpose to teach the Bible as subject-matter we have moved with more or less uncertainty into a new type of goal which centers in the Christian experience of the pupil. It is a major purpose of this Convention to help to bring a greater measure of certainty into this new goal.

After careful study and much discussion the International Council has made a statement of objectives which is meeting with favor everywhere. The content of this statement is not so significant as the fact that a movement has set in which insists that we have clearly defined spiritual goals toward which to work. The accusation that "religious educators can teach *anything*, but they have *nothing* to teach," if it ever were true, will soon be true no longer.

There may be some truth in the accusation that religious education has over-emphasized method. No more does man learn by method alone that he lives by bread alone. But he does not live without bread either. Neither does he learn without method! Let us then use our method for the purpose of achieving great Christian objectives, and we will have a combination which is invincible!

FELLOWSHIP AMONG WORKERS IN RELIGIOUS EDUCATION

"Behold how these Christians love one another" was a comment made about the members of the early church. And it was their point of greatest strength. It is true that we may say that they *had* to be loyal and devoted to one another because of the life and death struggle in which they were engaged; but it is also true that this mutual dependence developed something more than a "marriage of convenience," so to speak, among these early Christians. It was a real sharing of experience, a complete devotion to the interests of others of the fellowship.

To an increasing degree this spirit of sharing, of eagerness to help and be helped, is coming to pervade the ranks of those engaged in the various aspects of religious education. The professors are bringing their rare historical and philosophical backgrounds; the theologians are bringing their enriched concepts of God; the pastors are bringing their experience in congregational leadership; the research workers are bringing their scientific findings; the church school teachers and officers are bringing their experience in specific teaching situations; the parents are bringing the results of their intimate dealings with their children. These contributions are being interwoven into a program of religious education; and the personalities of all of the contributors, their generosity, their graciousness, their many unannounced gifts of time and talent and money, are not only enriching the program, but are bringing to their fellow workers spiritual joy and refreshment.

WHY ARE WE HERE?

This week provides for us a rich and rewarding experience. For the sake of it we devote time out of crowded lives and funds out of limited incomes. We sacrifice alternatives in the way of vacation, rest and recreation. The investment, not only in arrangements and program, but in the time and expenses of thousands of people, is a convincing testimony of the value placed upon the experience provided by such a convention.

Just what is it that we are after? Not simply the addresses we hear, inspiring and significant though they are. We could read in the published writings of most of our Convention leaders many of the excellent things they have said, and much more besides. Not simply the music to which we listen, even though it fully substantiates Toronto's reputation as "the musical capital of the continent." The air anywhere is full of music these days at the mere touch of a button.

We are here rather because the Convention brings us into contact with radiant creative personalities in whose fellowship we transcend our former selves. We are here to catch the spirit of a unique community of Christians knit together for one week by the common purposes and ideals of the kingdom of God. We are here to discover and release in this rare fellowship the deeper springs of spiritual power from which we may draw refreshment, strength, and guidance for victorious living and creative leadership. To reach these higher levels we gladly pay the price in things of lesser value. Our quest is for a richer, fuller experience of Christian living.

In the last analysis our purpose in the Convention and our purpose in the church school are identical. It is not so much the lessons we teach and the programs we put on that constitute personality forming experience in the church school. Rather it is living together on the Christlike level, breathing the atmosphere of the divine Presence, and undertaking heroic living that the Kingdom may be continually coming, that constitute those experiences out of which Christlike personality develops. The fruitage of the Convention will be borne wherever it inspires the local church leadership to transform lessons and programs into living experiences, wherever the church for its entire constituency becomes increasingly a school in Christian living.

LIVES OF GREAT MEN ALL REMIND US

Interesting Facts About Interesting People

"Dean Weigle," said we, "the delegates at the Convention, we are sure, would be interested to know something of your early life and training. Have you time to give us a word about these?"

Those who know Dean Weigle can see the twinkle in his eye and feel the warmth of his genial smile as he replied, "Why, certainly."

Dean Weigle is the son of a Lutheran minister, a fact which in itself speaks volumes. He was born in a very small town, but while he was quite young the family moved to Altoona, Pennsylvania. This was a little city of about twelve thousand people. "So," said Dean Weigle, "I guess you would say my childhood environment was urban. I've already said that my father was a preacher, and his was a large church for those days. The salary was $1800."

At the age of eleven years Doctor Weigle began to write out his father's sermons for him, and to prepare abstracts of these sermons as reports for the newspapers. This experience he considers the best training in preaching and religious education he ever had.

When asked, "What influence in your early life has contributed most in bringing you to the outstanding position you now hold?" Doctor Weigle replied instantly and in a tone of deep conviction, "My father himself—he was a great teacher. That I am a Christian is not because of my Sunday school teachers." In fact, one may well infer from his tone and his conversation that he is a Christian *in spite of* the experience he had in Sunday school. His real training in religious education so far as content is concerned was centered in a four-year course of study of the catechism. This study he had under the leadership of his father, and at the end of his comments about this course, Doctor Weigle said, "You see, it's my father who made me what I am today."

Dr. Camilo Osias, who delighted and challenged the thinking of the delegates on Thursday evening, when approached by us for an interview was indeed very gracious about giving to the delegates through this column some details about his training and experience in religious education.

He was born in Balaoan, La Union, Philippine Islands. (He gave us the date of his birth, but we are not going to divulge the secret!) He attended school in the Philippine Islands and in the United States, graduating from Western Illinois Teachers' College. He then took his post graduate work at Columbia University, and later received the degree of LL.D. from Otterbein College.

Doctor Osias made very clear to us that his real vocation centers in his work as president of National University, Manila, an institution of 6600 students. He is at the present time on leave of absence from the university to carry on the work as resident commissioner at Washington. He explained this commissioner's work by saying that in this capacity he serves as a delegate to the United States Congress from the Philippines.

When we asked Doctor Osias in what way he thinks the International Council of Religious Education can help this work in the Philippines, his reply, given instantly and in a tone of deep conviction, was to the effect that the Council can help the Philippines by enriching leadership, by helping with Christian literature, and by giving general assistance through materials, through prayer, and through sympathy.

VOX DELEGATORUM

Delegates are urged to write to this department of the Convention Daily to point out items which especially please them, or to protest about things they do not like (if there be such).

APPRECIATES THE "TEA"

I wish through your column to express to those who serve Tea every afternoon in Friendship Hall my appreciation for this gracious hospitality. —A "Tea" Lover.

HISTORY RE-MADE AT TORONTO

The Convention Hall was on historic ground. Half a mile to the west, the white man, in the person of Champlain, first saw the Great Lakes (Lake Ontario); and Louis XV of France founded Fort Rouille (Toronto) in 1750. The same fort was taken and burned by the American forbears of the delegates present in 1812. The Convention meets in a Hall devoted to aeroplanes, with all that that fact involves to the world. These are the facts that take the public eye; yet all together they pale to insignificance in the light of the tremendous aims of thousands of people met to study and strive to guide the coming generation in the only thing that makes the world safe for anything—religion.—A Toronto Citizen.

Likes the Convention

It was really very thrilling to receive the first copy of the *Convention Daily* at the close of the evening session. I want to express my appreciation of this service. To have the main addresses printed enables one to give full attention to the address, and does not make one risk losing a vital point through taking notes. The thanks of every delegate should be extended to the Editor who must sit in a stuffy printing office and miss the inspiration and fellowship of the Convention. More power to her. —Mr. A. Good Booster.

One of many excellent "features" at the convention grounds is the service rendered by the Toronto police. The kindly and efficient manner in which they direct the heavy traffic, control the parking of cars, and guide the delegates to their meeting places deserves very high praise from everyone. If the police of every city and village were like the Toronto convention officers, what a fine group of law officers they would be!—A Common Citizen.

As a delegate to the Pastors' Conference group, I now have a deeper appreciation of some of the "new fangled" religious education language used so fluently at this Convention. Count me in on the increasing number of people who talk about the "church" school instead of the Sunday school. As a pastor I am no longer content with a religious education program confined to a half-hour on Sunday and that does not include in its scope the whole church enterprise.—Active Pastor.

THE INQUIRING REPORTER

Why Did You Come to the Convention, and are You Getting What You Came For?

Mr. J. A. Heck, Professor of Systematic Theology, Reading, Pa.

"I'm interested in leadership training. At home I'm an ultra-liberal. Here I find I'm a conservative. The present program in certain aspects is running to extremes and many of our present judgments must surely undergo revisions. I am getting what I came for, and I've enjoyed the public addresses very much."

Mr. Frank A. Shults, Director of Leadership Training, Ohio.

"I came to get 'in' on the four-year program. I believe our people in Ohio will be ready to follow the leadership expressed in the 'yearly emphases.' My study group is leadership training, and I'm finding it very interesting and satisfactory. My wife came to get the latest dope on adult work, and she is getting it. She's bugs on that, and my son is a member of the Youth Council."

Mr. James F. Gregory, School Principal, Toronto.

"I am in young people's work in a co-educational school which correlates religious emphasis with regular high school work. Therefore, this Convention means more to me for the program of youth in general than for youth specifically in the church school. I do have a young men's class in a church school and realize the significance of that work. For me this Convention is a matter not so much of information as inspiration and fellowship. I have been well repaid for coming. The addresses by Doctor Tittle and Mr. Phillips yesterday afternoon were about as thrilling as anything I have ever heard. This is my first convention, and I feel very enthusiastic about it. The work of instructing and guiding young folk has become a much more real and worthier task than I dreamed."

Miss Vera Paul Humphrey, Director of Religious Education, Rochester, New York.

"My church sent me to get the latest ideas on curriculum and method. That's what I came for, and I'm *getting* it! One of the outstanding ideas they are giving us is the pupil-centered point of view, which is giving the child a chance to have a creative brain. The speakers are very modern, and have come along with public education."

"COME . . . LEARN"

"Come—Learn!"
  So said my Lord to me!
And long I tarried in His school,
  That I His truth might see.

"Come—Learn!"
  I cried at length, "How long?"
And then with tenderness He said,
  "Till you learn strength and song!"

"Go—Teach!"
  Again his word came swift—
And I awoke from dreams to deeds,
  To tell men of His gift!

"Go—Teach!"
  And thus His love proclaim,
O'er earth and sea, to man and child,
  In every age the same!

"Learn—Teach!"
  The cycle endless is!
The more I learn, the more I teach;
  The glory ever His!

—*Ernest Bourner Allen.*

CHAPTER VIII

THE CONVENTION DAY BY DAY

MONDAY, JUNE 23

ALL day incoming delegates thronged the Government Building at the Canadian National Exhibition Grounds where registration was completed. So commodious was this building and so efficient the staff in charge that at no time was there congestion or undue waiting. As the delegates arrived the Toronto Transportation Commission, after a check, estimated that about seventy-five percent drove in their own cars. A stroll over the grounds immediately around the Government Building revealed cars from thirty-six different states and provinces.

Opening Session, Robert M. Hopkins, presiding. The Convention was called to order by its president, Russell Colgate, at 8:00 p.m. Donald S. Linden, the dignified and inspiring music leader of the Convention, led an opening song service and speedily won his way to the hearts of the delegates. A well-trained chorus of thirty-two massed choirs of Toronto churches aggregating over 400 voices thrilled the visitors by their rendition of special numbers.

The invocation was pronounced by Hugh R. Monro, of New York. A gavel made from wood which grew on the Mount of Olives was presented by the General Secretary of the Bible Lands Sunday School Union, George H. Scherer of Beirut, to the President of the Convention for use during its sessions. A message of welcome was given on behalf of Toronto by Chancellor Wallace of Victoria University to which President Colgate responded and then proceeded to deliver the President's address.

Those responsible for the general and local management of the Convention were introduced. Dr. Hugh S. Magill, General Secretary of the International Council, then delivered the keynote address of the Convention, "Facing Together the Supreme Task."[1] The session closed with the singing by the chorus of the Halleluiah Chorus from Handel's "Messiah," forming a remarkable climax to a most satisfactory opening session. Rev. W. C. Machum of St. John, New Brunswick, pronounced the benediction. As the delegates left the hall, each was presented with the first issue of the *International Journal Convention Daily.*

TUESDAY, JUNE 24

Forenoon sessions: The morning was given to the opening session of the six conferences and six study groups, a most satisfactory start being reported by all. The *International Journal Convention Daily* for Tuesday gave the following general report of the first day's conferences in addition to a more detailed story about each.

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[1] See page 98.

Promptly at nine o'clock this morning large numbers of delegates gathered as conference groups in several of Toronto's leading churches. It seemed as though there had sprung up overnight conventions within the Convention. Delegates found their way to that conference group which would best serve their needs as workers in their home field, and for which they had previously registered. There are groups for workers with children, with young people, with adults, as well as for vacation and weekday workers, county and district workers, and local church school superintendents and officers. Here the delegates faced in a direct and concrete way the problem of religious education in the work in which they were active, and considered together principles and methods of improvement.

Speakers of note appeared on the platform to stimulate thought through their addresses on vital themes and then delegates shared in lively discussions. Nowhere could one have found more earnest participants in conference work. The delegates who came with pressing problems found that others shared similar difficulties, and that most problems were not beyond solution. The give and take of discussion on practical needs stimulated many to renewed eagerness to deal with church school work in a more intelligent and consecrated way.

The Christian Youth Council of North America meeting at Knox College also reported most enthusiastic opening sessions.

Afternoon Session: Vice-President Guy E. Snavely, presiding. The song service indicated that congregational singing was to play an inspiring part in this Convention. The Harmony Trumpeters, a trio of skilled musicians from Elizabeth, New Jersey, assisted in leading the singing and captivated the Convention by their rendition of special numbers.

The invocation was pronounced by Rev. W. M. Kannawin. The address by Dr. Luther A. Weigle, "What Makes Religious Education Christian?" was one of four main addresses interpreting the objectives of modern religious education. Dr. Theodore G. Soares spoke further on objectives, dealing with "The Place of Race Experience in Religious Education." The closing address of the session was one of four devotional addresses. It was entitled "Christ's Symbol of Truth," and was delivered in a most gripping manner by Rev. Harold C. Phillips.

At the close of the session most of the delegates went to the Hall of Friendship where tea was served by the Toronto ladies and where the exhibits promised a profitable period.

Evening Session: John W. Shackford, presiding. The music of this session was enriched by the leadership of an orchestra representing Toronto church schools. The invocation was pronounced by E. W. Praetorius.

Mayor Bert Wemp, of Toronto, unable to be present at the opening session of the Convention, gave the delegates a most cordial welcome to

Toronto and spoke of the many advantages of his city characterized as a city of homes and churches.

The two addresses completed the presentation of the objectives of religious education. Dr. George A. Coe spoke in his usual stimulating manner on "Building a Christian Social Order Through Religious Education." Canon H. J. Cody dealt with the theme, "The Development of Christlike Character."

At the close of the session about a thousand of the delegates enjoyed a delightful boat ride around the harbor and out into the lake, one of the entertainment features arranged by the Toronto Committee.

WEDNESDAY, JUNE 25

Forenoon Session: As the second session of the conferences and study groups got under way, it was evident that the personnel of this Convention was quite unusual. The eagerness and intelligence with which discussion was undertaken indicated that the whole program could be pitched upon a semi-professional level. "The people in my study group have made me feel as though I've been put through a washing machine," said one leader to the *Convention Daily* reporter. "I never knew before that religion could be so sensible," remarked a delegate commenting upon one of the conferences.

Wednesday forenoon there was a meeting of the Board of Trustees of the International Council of Religious Education, transacting important business of the year.

Afternoon Session: W. G. Landes, presiding. In this as in the other afternoon sessions, the Harmony Trumpeters delighted the assembled delegates both with their special numbers and the able way in which they assisted Mr. Linden in leading the congregational singing. The invocation was pronounced by O. T. Deever. Under the theme, "The Program of Religious Education and Its Leadership," Paul H. Vieth gave a most significant "Review of the Quadrennium," citing statistics, interpreting trends, and suggesting needs; and Rev. Ernest F. Tittle ably presented the topic, "Leadership—the Basic Need." The devotional address, "Victorious Living," was given by Rev. Harold C. Phillips.

Following the afternoon session there were numerous denominational rallies, some featuring prepared programs, and others being chiefly recreational. All continued over the dinner hour, banquets and fellowship dinners having been prepared at various churches and hotels.

Evening Session: Russell Colgate, presiding. The musical feature of this session was the Harmony Choir and Glee Club of Toronto under the direction of Mr. Fred R. Beatty. This chorus of sixty men's voices rendered as special numbers "A Prayer of Thanksgiving," "Laudamus," and "The Lost Chord," to the delight of the audience. They also added much to the congregational singing. The invocation was pronounced by William Ralph Hall.

This session under the theme, "The Impact of United Forces," dealt with the work of the International Council of Religious Education. Dr. William S. Bovard gave a stirring address on "The Churches in Cooperation," courageously proposing to carry cooperation in religious education much further than the present situation.

An offering, totaling about three thousand dollars in cash and pledges, was made, members of the Youth Council serving as most efficient ushers. After a brief message from the General Secretary and the introduction of his staff, the session closed with the most impressive singing by the Harmony Choir of "The Boys of the Old Brigade."

Thursday, June 26

Forenoon Sessions: Definite findings and reports began to come through from the various groups with this third session. These reports and recommendations were carried by the leaders to the meeting of the general committee on findings which held its sessions in the late afternoon. By Thursday it was apparent that an unusually significant process was under way.

Afternoon Session: Herbert W. Gates, presiding. After the hearty song service and highly appreciated numbers from the Harmony Trumpeters, Frank Langford offered the invocation. The general theme of the session was "Facing the Unmet Needs." With fine vigor and challenge three speakers presented some of these needs: James W. Eichelberger, Jr., "The Religious Education of the Negro"; Mary Alice Jones, "The Church and the Children"; and Norman E. Richardson, "A New Day in Adult Religious Education." The session closed with a devotional address by George P. Gilmour, "May and Must."

Following the session there was a general reception in the Hall of Friendship, and a period of unusual interest in the exhibits.

At the close of the afternoon session a delightful sight-seeing automobile ride was provided for over a thousand of the children's workers in the Convention by the Toronto Committee.

Evening Session: Robert M. Hopkins, presiding. The session was devoted to "The World Work of the International Council" as carried on through the World's Sunday School Association of which the Council constitutes the North American Section. The great Convention chorus was present again to lead the music and render special numbers. After the song service, George H. Scherer led a devotional period.

Three addresses presented the work of the North American Section of the World's Sunday School Association in various sections. Prof. G. Baez Camargo spoke on "Religious Education in Mexico." Hon. Camilo Osias presented "Religious Education in the Philippines." James Kelly discussed "Religious Education in Europe." Euthusiastic announcements regarding the next World's Sunday School Convention to be held in Rio de Janeiro in 1932 were made by Rev. L. M. Reno, of Victoria, Brazil, and Rev. George P. Howard, Buenos Aires. An offering totaling nearly two thousand dollars in cash and pledges was made to the world work.

FRIDAY, JUNE 27

Council Workers' Breakfast: Mr. Colgate entertained at breakfast in the Royal York Hotel over fifty state and city or county council workers. Plans were laid which means much to the better organization of these strategic units.

Forenoon Sessions: In addition to the regular sessions of the conferences and study groups, the Christian Youth Conference of North America opened its sessions in Trinity United Church. The Christian Youth Council, which had been in session since Monday, joined with it to make the most representative gathering of Christian youth ever assembled.

At 12:30 p.m. the World's Pilgrims' Banquet was held with a most interesting program.

Afternoon Session: William H. Main, presiding. "All Hail the Power of Jesus' Name," sung to the stately Miles Lane setting had emerged as the favorite Convention hymn and was sung in nearly every session with unusual power and fervor. The congregational singing was a feature, particularly of the afternoon sessions. Abram Duryee offered the invocation Friday afternoon.

Under the theme which was the slogan of the Convention, "Every Church a School in Christian Living," two significant addresses dealt with future issues: President A. W. Beaven, "Developing the Educational Consciousness of the Church" and Prof. W. C. Bower, "Expanding the Church School Program." The devotional address, "Deferring the Evil Day," was given by Prof. George P. Gilmour.

Following the afternoon session, delegates from a good many of the states and provinces met in state or provincial rallies for acquaintance and fellowship dinners.

Evening Session: George T. Webb, presiding. An invitation had been extended to all the ministers of Toronto to be the guests of the Convention on Friday evening. They were present in large numbers and received a cheer when they were asked to stand. It was beginning to be apparent that one of the significant outcomes of this Convention was to be a larger recognition of the indispensable place of the pastor in religious education. The special music of the session was given by the Harmony Trumpeters who had won a place of warmest appreciation with the delegates.

The two addresses given with unusual power struck a highly popular note with the record audience: Dr. W. C. Poole, "Christ and the Children," and Dr. W. C. Pearce, "Pentecost Through Christian Education."

SATURDAY, JUNE 28

Forenoon Sessions: Since each conference and study group was seeking to develop definite findings or recommendations regarding future plans and programs, the Saturday sessions were busy closing sessions putting the work of the week into final form. There were many expressions of appreciation for the unusual leadership which had been supplied and for the significant and far-reaching results of these sessions.

Afternoon Session: Russell Colgate, presiding. This was known as the Laymen's Session and dealt with the theme, "Laymen and Religious Education." The four addresses were able discussions of the various aspects of the theme of the session: J. L. Kraft, "Religious Education from the Business Man's Standpoint"; Denton Massey, "Developing Bible Class Mindedness in the Young Men"; O. H. Cheney, "Undergirding Religious Education for the Future"; and Russell Colgate, "The Next Step in the Work of the Council."

Unveiling of Robert Raikes Statue: Robert M. Hopkins, presiding. Immediately at the close of the afternoon session a great automobile parade supplemented by special street car service carried the delegates to Queen's Park for this event which marked a high point in the week's activities. The full account is given in Chapter XIX.

Evening Session: Gordon Lapp, presiding. This session, with its theme "Youth and Religious Education," was a joint session of the general Convention with the Christian Youth Conference of North America. The chorus choir again led in the singing and rendered special numbers. A worship service, "The Christian Quest," was conducted by members of the Youth Council. Charlotte Morris, representing the United States delegates to the Christian Youth Council and Conference, and Earl Lautenslager, representing Canadian delegates, brought messages from these significant gatherings. Dr. Daniel A. Poling gave the closing address, "Adventures in the Christian Quest."

SUNDAY, JUNE 29

Morning Session: Devotional Hour, conducted by Dr. C. W. Gordon (Ralph Connor) in Metropolitan Church which was the convention church when the Third International Sunday School Convention was held in Toronto, June 22-24, 1881, and again when the Eleventh International Sunday School Convention came to Toronto just twenty-five years ago, June 23-27, 1905. It was therefore fitting that this devotional session of the present Convention should be held in the enlarged building of this historic church.

The program follows:

CALL TO WORSHIP.

INVOCATION PRAYER (Congregation standing to sing), "Breathe on Me, Breath of God," No. 151 (*Methodist Hymn and Tune Book*, to be found in pews).

PRAYER FOR CLEANSING (Congregation kneeling), "Dear Lord and Father of Mankind," No. 451.

CONFESSION OF FAITH (Congregation standing to sing), "Unto the Hills," No. 546.
PRAYERS OF INTERCESSION
  For the Church.
  For the World.
  The Lord's Prayer.
MEDITATION: The Shepherd Psalm.
  Jesus' Commentary.
HYMN OF CONSECRATION (Congregation standing to sing), "Oh God of Bethel," No. 168.
BENEDICTION.

Scores of Toronto pulpits were occupied by Convention leaders as "Religious Education Day" was observed in Toronto churches.

Afternoon Session: Hugh S. Magill, presiding. The special music was rendered by the Canadian Male Quartet and was most effective.

A memorial service led by President W. G. Clippinger paid tribute to religious educational leaders who have been called home during the quadrennium. President Arlo Brown presented the report of the committee appointed to develop a statement of special emphasis during the coming quadrennium.

Dr. R. A. Hiltz then led the Convention in the very impressive closing devotional and consecration service which he had prepared for the occasion. This included the closing address of the Convention, "Forward Together," delivered by Prof. F. C. Eiselen. The delegates dispersed under the spell of a spiritual experience which none will soon forget. While the great Convention was over, the tasks and emphases announced in this closing session and to which the assembled hosts had consecrated themselves sent them forth conscious that the real work of the Convention was just beginning.

CHAPTER IX

THE SPIRIT OF THE CONVENTION

OTHER conventions have been larger. Other conventions have had more spectacular features. Other conventions have drawn from wider areas. For Toronto, 1930, we claim no particular distinction in these respects. We do, however, lay claim to a unique and altogether wholesome spirit throughout the Convention which lifted it to an unusual level of spiritual effectiveness.

The spirit of the Convention was *studious*. Not in a dull, humdrum sort of way but with the alertness, the eagerness, the expectancy of imminent discovery and achievement, the Convention delegates almost without exception gave themselves to a week of genuine educational experience.

This was due in part to the way in which the program was set up, the forenoons, the best part of the day, being given to conferences and study groups which constituted a training school on a grand scale. The fact that each group felt responsible for developing some definite findings, for making a real contribution to the future program of Christian religious education sharpened the discussions and gave motives and guidance to the whole process. The appointment of the committee which would make a pronouncement of emphases for the coming quadrennium in the light of the group findings made every one feel that he was engaged in a really creative and significant enterprise.

The general addresses also added to the studious spirit of the Convention for each address challenged thought, took issue with current fallacies in thought or practice, and generally disturbed the complacency which makes for spiritual stagnation.

The studious spirit was due also to the personnel of the delegates. Miss Jones, who was in general charge of the conferences on Children's Work which enrolled about a third of the entire Convention, said after the third day, "This is not at all the average Convention crowd. In their abilities to think, in their general background, and in their viewpoints, this is a semi-professional group. We can begin here where the usual convention crowd has to leave off." Similar testimony was borne by other conference leaders. As a genuine educational enterprise, this Convention is probably without precedent.

Yet the spirit of the Convention was deeply *religious*. It was a fine demonstration that spiritual values are not necessarily sacrificed to maintain educational ideals, nor that modern church school work is a mere matter of methods and organization.

Unusual care had been taken in arranging worship periods in the morning groups. There was the keenest appreciation of these worship experiences and a hearty and reverent participation.

It is interesting to compare the type of music used at Toronto, particularly the hymns, with the typical convention music of a decade or more ago. Credit for this is due in part to the local music committee and music leader who were largely responsible for the hymnal compilation. However, they drew upon seven present day church school hymnals, and their selections were typical of those hymnals. The way in which the Convention used the hymnal indicates that the selections were well adapted to the taste of the average delegate.

The devotional addresses were of a high order and aroused a warm response. The general addresses, while primarily for the purpose of stimulating thought and pointing out needed emphases, nevertheless reached time and again unusual spiritual levels. There was nothing of cant or artificiality about the religious spirit of the Convention, and it was quite free from sickening sentimentality. On the whole, it was a thoroughly healthy and robust religious spirit.

The Convention spirit was rich in *fellowship*. The Hall of Friendship, with its scores of easy chairs, its reading and writing rooms, its lovely hostesses serving tea, and its whole spirit of friendliness and geniality contributed much to the real fellowship of the Convention.

The limited number of delegates, highly selected as they were, contributed to closer fellowship. Many were widely acquainted with other delegates before coming to Toronto because of previous professional and semi-professional contacts. With a larger mass of people an equal spirit of good fellowship would have been difficult to create and maintain.

The spirit of the Convention was *cooperative*. Nearly three hundred persons participated in a more or less responsible way in its leadership. Some, out of very busy lives, gave great blocks of time and effort. Yet almost without exception this service was rendered without honorarium or remuneration of any kind. In the great majority of cases the expenses of these leaders were paid by their employing organization or themselves as a contribution to the cooperative enterprise. With such investments as these being made by individuals and organizations for the sake of a great cooperative cause, it is not surprising that the spirit of cooperation permeated the Convention, and new levels of cooperative endeavor were envisioned.

The spirit of the Convention was thoroughly *practical*. Recognizing the basic necessity of the research work and educational pioneering which the Council has done during its first two quadrennia, there was an unquestionable mandate from the Convention that we are now ready to carry the better educational ideals into every last and least church school through a more popular terminology and a more vigorous promotion. There was a thorough going disposition to get onto the real job now in the local church school and gather larger dividends on the investments which have been made in a sound and worthy program.

The spirit of the Convention was *optimistic and forward-looking*. Even with regard to such unsolved problems as an effective field organization for cooperative work and the financing of cooperative enterprises, there was a confident determination that the coming quadrennium must find a way out—and will. The development of emphases for the quadrennium helped definitely to keep the Convention forward-looking.

The Convention withal was thoroughly *Christian* in spirit. Various viewpoints were necessarily represented in the addresses and discussions, but there was utter freedom from incriminating insinuations, from unkind personal slurs, and from dogmatic or intolerant attitudes. This made real progress in cooperative thinking possible and maintained a spirit of earnest Christian inquiry rather than one of propaganda or controversy.

The Convention delegates frequently remarked about the courtesy and the kindness of the Toronto police force. It was one of these genial public servants who paid the Convention one of the highest compliments received and which is a fitting comment on the spirit of the Convention.

The fifth day of the Convention, D. R. Poole, General Secretary of the Religious Education Council of Canada, fell into conversation with one of the "bobbies" who had been on duty at the Convention since its beginning. He said, "You certainly have a wonderful class of people here. I have never seen a crowd like it. I haven't seen a person lose his temper, or get impatient, or in any way show bad spirit. I have been serving in Conventions here for eighteen years and this is without doubt the finest group of people to work with I have ever seen assembled. I want to congratulate you on being able to get such a crowd together."

A newspaper reporter said the closing day of the Convention, "I am covering conventions all the time, and I have never seen a Convention run so smoothly and efficiently as this one has."

These two comments from onlookers added to the almost innumerable expressions which came from delegates give us reason to believe that the Toronto Convention reached levels in its general spirit and morale which have never been surpassed.

PART II

GENERAL SESSIONS

CHAPTER X

THE PRESIDENT'S ADDRESS

RUSSELL COLGATE

RESPONSE TO TORONTO WELCOME

Mr. Chairman, Delegates of the Convention and Friends:

WE all appreciate the cordial welcome which has been given us by our good friends of Toronto. Words, however, are not necessary for by the care with which every detail of this Convention has been planned you have shown the cordial and friendly spirit for which your city is noted. In behalf of the delegates of this Convention, I accept your hospitality in the same cordial spirit in which it is given.

It is a most happy circumstance that this religious convention is being held in one of the great cities of the Dominion of Canada. This is an age when nations of the world are seeking peace and are endeavoring to find a sound basis on which it can be established. Jealousies, desire for power, and, too often, religious differences have been the causes of war. In spite of advancing civilization, these and other causes still exist and the enlightened people of every nation are endeavoring, through peace societies, closer relationships and other noble methods, to safeguard the peace we all so much desire. But of all accomplishments, great as they may be, the one that stands in the forefront is the great example of friendship and mutual trust between the United States and the Dominion of Canada. Our unprotected border line and the fact that no serious differences have arisen between our countries calls forth the admiration of all civilized nations. We speak the same language, we are largely of the same race, our customs are similar, but above all, the bond that holds us together more than any other, is our Christian ideals. We have the same religion and if we hold fast to our faith in Jesus Christ, no political or business interests can ever mar the confidence we have in each other and the friendship which has existed between our nations for so many years. In strengthening this friendship, this Convention can and will play an important part.

In this great cause of religious education the Dominion of Canada and the United States are working shoulder to shoulder. The International Council makes no distinction, as both countries have proportionate representation on the Committees, and the Chairman of the Board of Trustees, Mr. Simms, is a citizen of the Province of New Brunswick.

We cannot chart the future, but we are confident that in the aims and outreach of our International Council of Religious Education we have a program of Christian service that will accomplish the peaceful, spiritual conquest of the peoples of North America.

Again, in behalf of the delegates of this Convention, let me thank the Committee and the citizens of Toronto for the cordial greeting.

President's Address

It is an inspiring sight to stand on this platform and look at this audience which numbers 4,000 or more. Its size, however, is not what impresses one the most, but rather the thought of who compose it and the purpose for which this body stands. Exact statistics of this convention will be announced later, but it is sufficient to say that nearly every state in the United States and every province of the Dominion is represented. In addition there are many unofficial delegates and friends from all parts of the world. It is indeed a representative audience. In an assembly of this size there are undoubtedly differences of opinions in politics, in business and many social interests, but we are not here to discuss them or other controversial subjects. A singleness of purpose brings us together in which we all are of one mind. This object is best expressed by the theme of this convention—"Go, teach."

Importance of Religious Education

These are the words of our leader, Jesus Christ, given to his disciples at the end of his ministry on this earth. Through succeeding generations these words have been an ever increasing force to spread the light of Christian faith throughout the world. In this mechanical age this command comes to his followers with renewed emphasis.

Teaching, progressive teaching, is the only sure method of continuing and promoting an art, a science or a religious faith. An appeal to the emotions is too often of but short duration and may bring a corresponding depression. Enlightened teaching places in the mind of youth a foundation on which he can build to the greatest heights.

The importance of religious education cannot be over-emphasized. Civilization is the expression of religious belief. In a nation, its morals, its laws, its customs are founded on its religion. When religion is degraded there is a corresponding let-down; where it is pure, the whole life of the country reflects it. In North America we have been blessed with forefathers of Christian faith and strong convictions for truth, which have been reflected in the enlightened laws and customs of our countries. If we are to preserve this civilization, and add to it, it will be necessary to plant in the hearts of coming generations a strong Christian faith.

Present Needs

We should not live in the past for present needs are what concern us. It is the next generation that must carry on and we ask ourselves, are we giving them the Christian training and ideals which have been the foundation of all that is best in our present civilization? The following statistics tell their own story:

The prison population of the United States is	250,000
The average age of first offenders in New York City is under 20 years, and no doubt this is true for the country at large.	
According to the recent United States census the total population of those under 21 in the U. S. is	54,000,000
The total number getting any kind of organized religious training is	21,000,000

We are thus quite safe in saying that one-half of our total population under 21 years of age is without any kind of organized religious training.

Lack of religion and lawlessness are partners. We cannot reform by making new laws, for laws cannot be enforced unless public sentiment is behind them. There is no short cut to the formation of character of our youth. It can only be accomplished through a foundation of religion.

Forces at Work: the Home

The home first and foremost is the source from which the youth should receive his religious training. Impressions of early childhood are the most lasting, but the home as we knew it a generation ago is too fast disappearing. In its place modern science, with its automobiles, movies, radios, and other attractions has done much to bring about this change. We should not accept this condition as a fixed fact, but this Convention should make it one of its principal objects to adopt methods to impress upon parents the importance of giving their children adequate religious training in the home.

Other Forces

This does not lessen the responsibility of other agencies which are now doing such splendid work, which affect, both directly and indirectly, the moral and religious life of the child. Too much praise cannot be given to the public schools, the hospitals, playground associations, Young Men's Christian Associations, Young Women's Christian Associations, social settlements, Boy Scouts, Girl Scouts and a host of other welfare organizations. They are uplifting the physical, mental, and moral natures of the youth of our countries, but too often, from necessity, the Christian men and women who are behind these organizations must refrain from direct religious instruction.

The Church

The fact that religious training in the home is decreasing and that public schools and many welfare agencies cannot directly teach the Bible, puts an added responsibility on the church. It is the most important problem of the church today and in proportion with its success or failure to meet the religious needs of the coming generation will depend the very existence of the church itself. The main object of this Convention is to point out to the delegates here assembled a broader program of religious education and to give instruction how it may be carried out.

SUNDAY SCHOOLS

This year Christian people are doing honor to the memory of Robert Raikes, founder of the first Sunday school one hundred and fifty years ago. The Sunday school still remains the backbone of Christian training. Over 87% of our church membership comes direct from this source. Every effort should be made to improve the methods of teaching and to increase attendance.

YOUNG PEOPLE

The young people's work should receive increasing attention, keeping in mind the importance of translating religious teaching into positive action.

DAILY VACATION BIBLE SCHOOLS

Daily vacation Bible schools, or vacation church schools as they are sometimes called, is the most rapidly growing department of religious training of the past fifteen or twenty years. This great field of Christian endeavor now reaches over one million children each summer. In foreign lands many schools have been established by the World Sunday School Association and there is great opportunity for further expansion. Vacation time is the period in which the child's mind is more receptive to influences for good or evil. It should be the slogan of this Convention "A daily vacation Bible school for every church."

WEEKDAY CHURCH SCHOOLS

Weekday church schools present the greatest challenge to the church. Here is an opportunity to put within the reach of every child of school age, a course of religious training. In most states and provinces laws permit the dismissing of scholars for an hour or two a week, on school time, to attend training classes in the churches of their respective faiths. The Catholics and Jews are organized and ready to take care of the children of their own faiths, but much has yet to be done by our Protestant denominations. An important place is given to weekday schools in this Convention.

This enlarged program of Sunday school, young people's work, daily vacation Bible schools, weekday church schools and other features brings us face to face with one of the most important problems of the Protestant Church, namely, cooperation.

COOPERATION

By cooperation I do not mean church unity. That will come about gradually as denominations of similar beliefs may decide, but to meet present day problems and the enlarged program of religious education, cooperation is a vital necessity. It applies to all educational work of the church, but is especially true in the promotion of vacation and weekday church schools, where all the Christian forces of a community must work together.

THE COUNCIL

It is to meet this great need, the cooperation of Christian forces, that the International Council of Religious Education comes to the front. The Council is not a super-organization, but rather the cooperating agency of forty-two of the largest Protestant denominations. In organization it is thoroughly democratic, every denomination having representation and the officers and committees are of their own choosing. The Council is the great medium through which the Protestant denominations of North America can develop a greater program in the promotion of Christian education.

INTERNATIONAL STATE AND COUNTY COUNCILS

In considering the Council we should think of it as embracing international, state or province, and county councils. It is all one integral movement, each supplementing the other. The International formulates the program, but it is for the state, province, and county organizations to sell this program to the individual church. One of our most important needs today is to strengthen our state and provincial councils. Much time and thought should be given to this subject.

LEADERS

The leadership of the Council has been and is in strong hands. Eight years ago you elected Dr. Hugh S. Magill for your General Secretary and it is due largely to his energy and tactfulness that such a wonderful force of Christian workers has been brought together. Under him he has a staff of exceptionally capable young men and women, each an expert in his special field. The influence of this central body working with the educational leaders of all the denominations has made itself felt throughout the entire Christian world.

BUSINESS MEN

At this point let me put in a word for the business men and business women—we are all busy these days. Organizations are necessary, but unless there are great forces behind them they fall of their own weight. Leadership should be and is in the hands of the appointed professional leaders, but they are far too few to do more than a small part of the work themselves. Their field of activity rather is to interest others in this great cause of religious education. There is need today, to arouse the lay forces of our churches to their individual responsibilities. We should look to the business man to contribute not only of his money, but of his time and influence. I am glad that this Convention has put into its program a special meeting to interest business men.

THE CONVENTION

There are great possibilities before this Convention. The fact of Christian forces meeting here in such large numbers and being such a representative group will have a continent wide influence. We will be here a week, to fully develop our program. During that time let us remember the objects of this Convention—

1. To share in and strengthen this great cooperative movement of the Christian churches of America.
2. To study the needs of the coming generation.
3. To gain inspiration and help through a better understanding of the whole subject.
4. To enlist the cooperation of the home, the Christian layman and all other groups working for the great cause of Christian education.

Let us keep to our subject of Christian education and be inspired by our theme, "GO . . . . TEACH."

CHAPTER XI

FOUR YEARS OF RELIGIOUS EDUCATION

PAUL H. VIETH

HISTORY is constantly in the making. What we do today is part of a process that is forever going forward. There is a past in the light of which the present must be interpreted, and the present moves on into a future and helps to shape the things of tomorrow. We may well say with Abraham Lincoln, "If we could know where we are and whither we are trending, we could the better know what to do and how to do it!"

History is made in the present, but it requires the perspective which time alone can give to see the full significance of the events of today. It is my task to look with you at the movement of religious education during the past quadrennium to see, if we may, where we are and whither we are trending. I am not here to eulogize the past because it is glorious history. Nor shall I sing the praises of a future which is still unborn. Rather do I invite you to pause for a few moments and see what God has wrought in the ministry of teaching, and to inquire what he would have us to do.

The Program Committee, in preparing for this Convention, centered its thought on four great questions to the solution of which the Convention is to contribute. These questions are: (1) What are the objectives of religious education? (2) How effective is our present program in realizing these objectives? (3) What are the unmet needs which religious education should seek to meet? (4) What is an adequate program for the forces of united protestantism, in the light of the objectives, and in the face of the needs which are crying to heaven? The speakers who have preceded me on this program have addressed themselves to a consideration of the objectives. The time has now come to evaluate what we are now doing, in the light of what ought to be done.

EVENTS OF THE QUADRENNIUM

Four years have passed since the last International Convention. They have been years full of turmoil and change, not only in Christian education, but in our whole social order. They constitute the second quadrennium of the International Council of Religious Education, and the thought-movements in Christian education are clearly reflected in the purpose and work of this great new organization. A hurried story of the significant events of this quadrennium can include but five which stand out sharply as having peculiar significance.

First, the Jerusalem Conference of Christian Missions. This great gathering, held in the spring of 1928, faced squarely the message and work of the Christian church as it seeks to minister in non-Christian lands. In so doing, it saw the whole task of the church with a clearness and freshness which has rarely been equalled. Its findings are no less applicable to the work of the church in our own field.

Chief among the considerations of this conference was that centering in religious education as a method for carrying out the church's work. The report of Doctors Weigle and Oldham caused many to see the educational method in a new light as a servant of the coming Kingdom. Volume II of the conference report, which contains the papers on religious education, is one of the most significant contributions of the quadrennium.

The effect of the Jerusalem Conference has been speedily apparent. Religious education has notably gained in its recognition by the church. Church conventions and ministers' convocations have found a place in their programs for its consideration. Conversely, religious education conventions have broadened their interests, and are concerning themselves more than ever before with the *message* of the church, as well as with its *method* of work. It is too early to evaluate the effect of the religious education emphasis in the work of Christian missions, but it is a safe conjecture that the faith of the Jerusalem Conference will be rewarded.

Second, the World's Sunday School Convention, held in Los Angeles in July, 1928. The attendance at this convention exceeded the expectations of even the most optimistic. In this Convention there were blended in a most unique way the program elements which would appeal to the great majority of Sunday school and church workers with those which were designed more specifically for the professional and semi-professional religious educators. A new type was set for convention programs. But more significant than the direct education of this Convention was the indirect educational value resulting from the mingling of delegates from many lands and of different colors and nationalities, as they joined their minds and hearts in the common purpose of serving a common Lord and Master through Christian education. The Los Angeles Convention went far in inspiring hope and confidence that God is willing and able to use the Christian teacher in answering the Master's own prayer, "Thy Kingdom Come."

Third, the merger of the International Association of Daily Vacation Bible Schools with the International Council of Religious Education. The significance of this event lies in two directions. First, it is an indication of growing confidence in the power and genuine soundness of cooperative religious education that an organization managed and financed by a group of Christian business men from a genuine service motive should seek affiliation with the agency representing the Protestant churches at work in religious education. Second, it is an indication of the expanding educational program of the church to include in its scope not only the Sunday school, but every effort directed toward the Christian education of persons under church auspices. This expansion of the educational work of the church to include many phases of work, and to be done on any day in the week, while well begun before 1926, has been one of the outstanding trends of the quadrennium. Through this merger the work of the International Council has been broadened and enriched, and the service of the men supporting the International Association of Daily Vacation Bible Schools has been expanded to include the whole church program of religious education.

Fourth, the formation of the Educational Commission of the International Council. The name and work of the International Lesson Committee are known to everyone who has had a close contact with Sunday school work during the past fifty years. This committee was recognized by the International Council as its representative in the field of lesson making for church schools. At the same time, the International Council appointed a Committee on Education to represent it in program making and all other educational matters.

The merger of these two bodies to form the Educational Commission was the result of the expansion and growth of the educational program of the church to a point where Sunday school lessons can no longer be seen as distinct from other educational service which must be rendered. The new curriculum idea lays emphasis on the development within each church of a vital educational program, in which printed lessons are but an incidental part.

The Educational Commission represents the International Council in all educational matters, including cooperative work on the curriculum of religious education. It continues the work on the International Uniform Lessons and the International Group Graded Lessons through appropriate committees. It has official representatives from the cooperating denominations, thus assuring a close coordination of its work with that of the Educational Boards of the denominations. It includes in its membership some of the outstanding religious educators of the continent. The Educational Commission is the most representative body in religious education today, and one which has vast potential possibilities in the future development of religious education.

Fifth, the Organization of the American Standard Bible Committee. This committee is the successor of the American Revision Committee which prepared the text for the American Standard Edition of the Revised Bible, first published in 1901. With the expiration of the copyright on this Revised Bible, Thomas Nelson and Sons sought a suitable agency, representative of the churches, which might renew the copyright on the present text, and arrange for a new revision when desirable. Such arrangements were made with the International Council of Religious Education.

The International Council has appointed an American Standard Bible Committee, consisting of the foremost Old Testament and New Testament scholars, and this committee has begun its work with a view to producing a revision by 1934 or soon thereafter. In the words of Doctor Goodspeed, a member of the Committee, "This committee, representing through the International Council the Protestant forces of the continent, has an opportunity to produce a translation which may well become the recognized American Bible."

It is significant that of all the church agencies, the International Council of Religious Education should be selected as best able to represent the churches in this important project. We are happy to think that this close relationship is to exist between those who are giving their primary interest and attention to the Bible, and those who represent the teaching of religion. This action should go far in reassuring us that modern religious education is going to keep the Bible at the center of its teaching materials.

DEVELOPING THE EFFICIENT CHURCH SCHOOL

There are two principal tests whereby we may judge the success of religious education. The first of these is the effectiveness with which it is changing the lives of those whom it reaches, the second is the extent to which it is reaching the population of our country.

The past quadrennium has seen a renewed emphasis on the development of effectiveness in our church schools. Less stress has been placed on the outreach of the school, because we have said, "First let us build schools worthy of our children, then seek to bring them in." We have agonized with the thought that we are not truly educating those who are within our schools. We have insisted that if we could effectively grip the lives of those who are now our members we could transform every community and make a Christian world order in one generation. As someone has put it, we have been concerned less with the book of Numbers and more with the book of Acts.

Have we succeeded in building a church school which is educationally effective and respectable? It is unquestionably true that during the past quadrennium progress has been made. The demands of modern education are more deeply appreciated and more widely felt than ever before. No one who has had a contact with modern education and with the better church schools can doubt that we have advanced. Let us trace a few lines along which this progress has had its growth.

1. *We have clarified our objectives.* After careful study and much discussion, the International Council has made a statement of objectives which is meeting with favor everywhere. The content of this statement is not so significant as the fact that a movement has set in which insists that we have clearly defined spiritual goals toward which to work. The

accusation that "religious educators can teach *anything*, but they have *nothing* to teach," if it ever were true, will soon be true no longer.

There may be some truth in the accusation that religious education has over-emphasized method. No more does man learn by method alone than he lives by bread alone. But he does not live without bread either. Neither does he learn without method! Let us then use our method for the purpose of achieving great Christian objectives, and we will have a combination which is invincible!

2. *The ideal of an organized school is gradually taking shape.* Boards of religious education, directors of religious education, departments and grades, pupil leadership, all are terms which are coming into common use because they represent elements in an ideal of adequate organization. Through the International Council the cooperating denominations have completed a series of educational standards which will without question have wide influence on the development of better organized schools.

But the time has passed when organization as such is made a desirable goal. We have learned that organization is but a method of handling resources for the greatest effectiveness. A most wholesome flexibility is coming into our organizational schemes, for we are learning that, while certain general principles may apply to all situations, in details each church presents unique problems of its own.

Among the variations from the traditional department and class type of organization may be mentioned (1) the informal session, which provides for the integration of worship, instruction, fellowship, service, and other activities into a single unified experience under the guidance of one leader, (2) the larger class idea, whereby the more competent workers are given larger groups for longer periods, and in more adequately equipped classrooms, thus making a contribution to the solution of our leadership problem, (3) the expanded session, allowing for two and one-half hours of Sunday school on Sunday morning.

But chief among our organizational developments is the idea of the church school as one inclusive agency, through which the entire educational program is administered. This program may be carried out through various units of organization, such as the Sunday church school, the week-day church school, the vacation church school, missionary societies, young people's and other societies and clubs, all providing a cumulative experience which preserves the essential unity of the life of the pupil.

More recently attention has been called to the fact that education in the broad sense of the term cannot be limited to the work which is done by the church during the so-called church school hour. In every church there are many things which take place outside of the formal teaching hour, which have true educational value. The term *church school* is giving way to the term of *the church as a school.* The slogan of this Convention, "Every Church a School in Christian Living," is an approach to this new interest in the educational church.

This change of emphasis is giving the pastor a central place in the leadership of religious education. He must not simply be the preacher, the pastor, and the minister, but he must also be the school master of his congregation. Just in so far as the educational ideal grips our pastors will religious education become effective in our churches. The Sunday school as such may need to grow less in order that the educational church may grow more. The ideal of the church as a family engaged in Christian living is a challenge with which this quadrennium passes on its hopes and its ideals to the next.

3. *The methods and materials of teaching are undergoing a transformation toward greater educational effectiveness.* Teaching is becoming less a matter of instruction and more a matter of fellowship in Christian living. The new curriculum lays emphasis on the guidance of life experience. It is significant that through the Educational Commission the leadership of the cooperating denominations have undertaken a joint project in developing curricula which will more and more effectively center teaching in life needs. This venture is in itself a gigantic educational enterprise, as large numbers of workers together are seeking to determine what the new philosophy of education means in terms of teaching religion.

Twenty-five years ago this very week Bishop John H. Vincent, speaking in the Eighth International Sunday School Convention held in this city, made the following statement:

> "The church school of the future will be less a school and more a *home*. Its keynote will not be *recitation* but *conversation*—friendly conversation. Its program will embrace, not so much scientific and critical studies in sacred linguistics, apologetics and systematic theology as natural, simple, wisely conducted conversations with a view to the promotion of practical and spiritual life."

This prophecy of Bishop Vincent is coming true today more fully perhaps than even he anticipated.

One of the most fruitful curriculum emphases is that on *worship*. We have come to the realization that this, and the teaching of the Bible, are the two unique contributions which the church may make to education, which are not made by any other agency. The metamorphosis of opening exercises into services of worship adapted to pupils of different ages is well under way in many church schools. The mistake which we have made, if it may be called a mistake, is to develop our departmental services along formal lines, closely patterned after the church service. Many pastors have felt that the departmental services of worship have eliminated the need for the church service on the part of those participating. There are two new developments which will meet this criticism: (1) the graded church, in which the departmental service *is* the church service of worship for that department, and (2) the development of a more informal type of worship, closely integrated with the experience of the group which forms the curriculum.

Science is putting at our disposal new methods for more effective teaching. The educational use of the radio has not yet been explored. The use of the motion picture in religious education is just becoming a reality, and I am convinced that the next four years hold a wonderful story of its development and use in the service of the Kingdom.

4. *With the growth of the movement for more effective church schools there has been renewed emphasis on the need for teachers and officers who are personally worthy and who are trained for the task.* The new type of curriculum depends more than ever before on the ability and personality of the leader. Small wonder then that leadership training has grown by leaps and bounds. The development of the International system of leadership training, through which the denominations have co-operated in establishing common standards, has provided great impetus to this movement.

The past quadrennium has witnessed the emergence of a popular type of leadership literature which is meaning much for better work in the church. *The International Journal of Religious Education* and related magazines published by the denominations have made guidance material easily available for the mass of workers. The activities of the Leadership Training Publishing Association have produced many new leadership texts, simply and practically written. The activity of publishers seeking to produce the kind of materials which will be most practically helpful to those who are not technically trained has within very recent years given us authentic reading materials in terms of common life experience. All of this will help greatly in the movement for better teachers.

5. *Just at the present time there is arising a movement for better supervision of those who are our teachers of religion.* The emphasis upon a pupil curriculum which centers in pupil experience and needs is applicable also to the teaching of teachers. It has served to point out the great value of training teachers "on the job." Through expert guidance in the actual experience of leading groups, we may hope to bring to pass a practical leadership training which, when supplemented by the more technical courses of training, will mean great advancement in leadership ability. Moreover, the trend in supervision is toward a more careful checking of results achieved. Modern religious education is not satisfied with pious hopes that well-meaning workers will automatically produce great spiritual results. It is seeking ways and means of finding out whether its work is producing results, so that if results are not forthcoming, new approaches may be tried before it is too late.

6. *We are developing a church architecture to meet the needs of religious education.* The past few years have witnessed unusual interest in building church plants which will adequately house the church school. The development of worship is leading to the creation of children's chapels,

adapted to the worship needs of children. The development of the larger class is renewing our emphasis on the need for rooms adapted to teaching purposes. The adequacy of its educational plant is becoming one of the criteria by which a church building is judged, as is evidenced by the appointment of a religious educator to the jury of awards in the *Christian Herald* architectural competition.

The need for educational equipment is also very gradually being realized. The folding chair is giving way to a substantial chair, arm-chair, or movable desk chair. The exhibits of this Convention will give a fair idea of the trends along this line.

To what extent is this ideal being realized in the local church? These things are coming to pass. The description given includes some of the elements of the ideal school, as we see it at the conclusion of this quadrennium. It is the ideal toward which many are striving. If you ask me where the ideal may be seen in operation, I must answer, "I don't know." It is an ideal which few schools have yet realized in all respects. It is an ideal of the leaders, and it is only too true that the vast majority of the two million workers in the Sunday schools of America have little or no conception of the existence of this ideal or of its meaning. It is an ideal, however, which is gripping more and more people every year.

In spite of the fact that it may be like coming from a mountain top into the swamps of the valley, let us contrast this ideal picture with things as they actually are:

1. The vast majority of present-day church schools have not been vitally touched by the movement for more effective *educational organization.* As for the ideal of an educational church, it has not even been heard, except in a few places. The old fashioned Sunday school still exists, except that in all too many cases the old fashioned enthusiasm has been lost.

2. The inspiring ideal of *teaching for Christian living* and of a curriculum centered in life experience is being realized by only a small percentage of the teachers of our Sunday schools. Some have heard of it, but do not know what it means. The vast majority are teaching in the ways of their fathers, but in many cases with none of the spiritual fervor of their fathers. They teach a content-centered lesson to a none too willing pupil, and test their results not by effectiveness in living, but by the ability to repeat verbally what has been learned. For some the realization has dawned that the traditional method is not meeting the needs of the new day, but the total result is little more than confusion, because the teacher is relinquishing the old without having firmly grasped the new. Times of transition are always hard, and we are in such a time of transition.

3. *Leadership training* has indeed experienced a phenomenal growth during the past decade. Thousands upon thousands of credits have been

recorded in the offices of the denominations and of the International Council. We have prided ourselves on the increase of such credits from year to year and we know that we have only touched the surface of our opportunity. But what has actually been accomplished in the face of the total task of leadership training? By the most accurate figures which could be secured for the year 1927-28, we learn that 165,649 leadership credits were issued that year. This number is 7.6% of the total number of 2,167,848 teachers and officers serving the Sunday schools of the United States alone. Assuming that these credits were earned at the rate of one per person, and making a liberal allowance for credits which may have been earned and do not appear in the reports which are available, we are still face to face with the fact that *in the year* 1927-28 *only one out of every ten workers in our Sunday schools completed so much as one unit in leadership training.* When we realize that a unit in leadership training represents but ten hours of class work, we see the magnitude of the task which is still ahead.

4. So far as *supervision* is concerned, there are but few schools which are making an attempt in this direction. Most teachers are appointed and then left to their own devices to succeed or fail as the case may be. Willing as they may be to learn, how shall they learn unless the church provides someone who will teach them?

5. Finally, when we ask whether the educational ideal has influenced the *housing and equipment* of any considerable proportion of our churches, we need but to ask the delegates to call upon their own experience for the answer. Most of us are still heroically carrying on in buildings which have had to be adapted and with equipment which is but a makeshift. We do not decry the fact that many of our older buildings were not built for educational purposes. But the agony of our present situation is that many new church buildings are erected every year which are out of date before they are completed, because building committees and architects will not seek and accept the services of those whom the denominations have made responsible for religious education.

Our sense of success is heightened in proportion to the desirability of the goal which we succeed in reaching. Our sense of failure is in proportion to the extent to which our practice falls short of our ideal. If we come to the present day with a sense of having failed to realize in the vast majority of situations the educational ideals which have been gradually emerging, let us take courage in the fact that we do have an ideal which is constantly before us as a beacon to guide our advance. That we have succeeded in evolving an educational ideal for the church school is an achievement of no small proportions. That an advance has been made toward the realization of this ideal should cause us to rejoice. Let us keep on striving along this line and see what the next quadrennium will bring!

THE OUTREACH OF RELIGIOUS EDUCATION

Let us turn next to the second test of religious education, that of the extent to which it is reaching our population. The best available data for the application of this test are those furnished by the United States Religious Census of 1926, the figures for which have just recently been made public. Unfortunately similar figures were not available to us for the territory served by the International Council of Religious Education outside the United States. The Canadian delegates will pardon me, I am sure, for limiting this part of my presentation to a single country. To some extent, we may assume that the condition in the United States will be representative of the condition throughout the continent.

The figures which I am about to quote have been compiled in part by a direct approach to the statistics published by the Census Bureau, and are taken in part from the book entitled *The United States Looks at its Churches,* by C. Luther Fry, which is based on these census figures. These figures are limited almost wholly to Sunday schools. They cannot be taken, therefore, to be entirely accurate with respect to the number of persons receiving religious instruction. In the case of the Protestant churches the number of those receiving religious instruction under church auspices who are not enumerated as pupils in Sunday schools is comparatively insignificant. In the case, however, of the Catholic and Jewish churches the number of those receiving religious instruction in agencies of the church other than the Sunday school is comparatively large. We shall organize the findings from the religious census around three major questions:

1. *How many persons are receiving religious education under the auspices of the church?*

The total Sunday school enrolment for the U. S. is 21,038,526.

The teacher and officer enrolment is 2,167,848.

The denominations which are associated in the International Council of Religious Education enrol in their Sunday schools 17,809,234 pupils and 1,876,093 teachers and officers, or 83.7% of all the pupils and 86.5% of all the teachers and officers in the Sunday schools of the United States. We have figures also for the Canadian churches associated in the International Council. These are 779,153 pupils and 7,761 teachers and officers. Thus the International Council of Religious Education includes in its scope 18,588,387 pupils, and 1,960,798 teachers and officers. These are to be found in 159,305 Sunday schools.

Gross figures like these do not mean a great deal to the hearer unless they are compared with other known figures. Let us see then what these Sunday school enrolments mean in comparison with our population. One of the figures used for purposes of comparison is that of the total population under nineteen years of age. The ratio of Sunday school enrolment to population under nineteen years of age is 44.1. It must be borne in mind of course that the Sunday school enrols pupils of all ages, and the ratio just quoted does not mean that 44.1% of all persons under nineteen years of age are in Sunday school.

When compared with the enrolment in the public schools of the United States, both elementary and secondary, we find that the Sunday school enrolment is about 15% less than the number on the rolls of our public schools.

A more significant comparison is that of the Sunday school enrolment by age groups with the total population for the same ages. The census returns do not give us these figures so classified, but by taking the figures compiled by a few typical denominations and a few typical states, we have made an estimate of percentages in each age group which may be regarded as having some measure of accuracy for the country as a whole. By this method we find the following results:

Children—43% of the total population enrolled in Sunday school.
Young People—33.6% of the total population enrolled in Sunday school.
Adults—9.9% of the total population enrolled in Sunday school.

The percentages for young people and adults would be somewhat larger if we reckoned to their credit the over two million teachers and officers. (These figures are for all churches, including Jewish and Catholic bodies.)

Looking at the enrolments by states we find that Kansas heads the list with a ratio of 66.4 when the Sunday school enrolment is compared with the population under nineteen years of age, followed closely by Indiana and North Carolina. At the other end of the scale we find Arizona and Montana tying for last place with a ratio of only 22.3.

2. *Is the number of persons receiving religious education under the auspices of the church increasing or decreasing?* In terms of gross figures we may at once affirm that the number is increasing.

In 1916 the total number of pupils enrolled was 19,935,890.
In 1926 the total number of pupils enrolled was 21,038,526.

This, however, is not a true answer to our question, because we must take into account the fact that the population of the United States is also increasing at a rapid rate. When we use the comparison with population under nineteen years of age, we find that this ratio has increased during the twenty-year period from 1906 to 1926, but that there has been a decline in the ten-year period 1916 to 1926. The figures are as follows:

1906	40.1
1916	48.3
1926	44.1

In other words, there was a rapid increase in the first decade of this twenty-year period, and a decline in the second decade, the rate of which is one-half as rapid as the rate of increase during the first ten-year period. Whether this decline is still continuing or whether we are again on the upward grade will not be definitely known until the figures from another religious census are available.

When we compare the rate of increase in Sunday school enrolment with the rate of increase in total population we find the startling fact that while the population during the ten-year period 1910 to 1920 increased 14.9%, the enrolment in Sunday schools over the ten-year period from 1916 to 1926 increased but 5.5%. Thirty-three states show some increase in Sunday school enrolment, while fifteen show a decrease during the ten-year period 1916 to 1926. The largest increase is accredited to California, which during the ten-year period 1910 to 1920 had a population increase of 44% and an increase in Sunday school enrolment (1916-1926) of 58.5%, while the most rapid decrease occurred in Vermont, which, with a population decrease of 1% suffered a decrease of Sunday school enrolment of 24.9%.

3. *What are the significant lessons to be learned from the census figures?*

A. We are not holding our own in the number of persons enrolled in the Sunday schools of America. During the decade of greatest activity in religious education the percentage of our population enrolled in Sunday school has actually decreased. If we are right in assuming that very few of those who are not connected with the church school are receiving religious education of any sort, the implications which we must draw from the fact that our Sunday schools enrol less than half of our children and less than one-third of our young people are such as to cause us to question the ultimate victory of the church in Christianizing American life. While quality of instruction is of first importance, no degree of quality will serve to affect those who are not enrolled in our schools.

This picture revealed by the 1926 religious census may well cause us to stop and ponder our present situation. In our emphasis on making the work of our church schools more effective, have we sacrificed the emphasis on extending those schools to reach more people? If we have, surely this is a case in which we should have done the first, but should not have left the second undone. Unless the better church school can reach more people it has little chance of winning the victory in the struggle to build a Christian continent.

Have we during the past decade or two lost the popular enthusiasm for the Sunday school? Granted that often such enthusiasm was founded on altogether too little by way of educational accomplishment, can we succeed in a movement for religious education which seeks to enlist pupils on a voluntary basis, unless such enthusiasm pervades our churches? The old popular mass convention is no more, and in its place there has come an institute for leadership training. While we can never have too much by way of leadership training, it is doubtful whether leadership training itself will ultimately succeed, unless the hearts of the people are moved to enthusiastic support of the cause for which leaders are being trained. The county convention, the state convention, and other convention gatherings may well serve as institutes for better training, but they should also serve as gathering places in which the mass of the people may be educated to the purpose and value of Christian education. This is a venture in adult religious education, which we are likely to overlook if we think of such gatherings only in terms of the better training of those who are actually engaged in the work of Christian teaching.

B. We must give greater attention to the work in small Sunday schools, and particularly in rural Sunday schools. The great majority of Sunday schools are found in rural areas. 75% of all of the churches reporting Sunday schools are classified by the Government as rural churches. It is true that some of these are large schools, as it is true also that some of the city schools are small schools. However, while the average size of all schools is 114, the average size of city schools is 210 and the average size of schools in country districts is 76. In other words, there are many more schools the country over which have an enrolment of less than 114 than there are schools which have an enrolment of more than 114. While accurate figures are not available, it is a safe assumption that one-half the Sunday schools of the United States have an enrolment of 100 or less. There has been a tendency for the size of schools to increase during the past twenty years: In 1906 the average school enrolled 88, in 1916 it enrolled 107, while in 1926 this average enrolment had grown to 114.

C. We are requiring too many teachers and officers to make our work educationally effective. At the present time there is slightly more than one teacher and officer to each ten pupils. It is a grave question whether we will ever be able to give the kind of training which modern religious education demands to 10% of the constituency of our church schools. Moreover, the number of teachers has actually been increasing during the past ten years. Whereas the rate of increase of pupils has been 5.5% the increase of teachers has been 11%. This is probably due to the fact that the movement for closer grading has led to the organization of smaller classes, and perhaps to some extent due to the fact that large adult Bible classes are less in evidence than they were a decade ago. The majority of Sunday school officers and teachers are found in rural schools, although the usual city church has 19 officers and teachers, while the usual rural church has but 9.

There is at present in evidence a marked tendency toward reducing the number of teachers and making the more competent workers responsible for more pupils. By the end of the present decade this tendency may have grown to sufficient proportions to show a decrease in the number of teachers and officers compared with the number of pupils.

D. In the case of the Catholic church there has been a marked change from the Sunday school to the parochial school as a method of religious instruction. During the decade preceding 1926 there was a decrease of 660,000 pupils in Catholic Sunday schools, while during the same period the enrolment in Catholic parochial schools increased by approximately one million. This would seem to indicate that the Roman Catholic church has come to the conclusion that religious instruction given every day as a regular part of the parochial school curriculum is worth far more than the once-a-week Sunday school lesson. This experience of one great church may have significant meaning for the form under which the Protestant church will seek to give religious education to its constituency.

E. During the decade for which the religious census figures are given there was an enormous increase in expenditures for church purposes. Money spent for church edifices increased 129%, and church expenditures increased 148.5%. This would indicate an ability on the part of churches to meet the financial obligations involved in building an adequate program of religious education. It is impossible to tell how much of this increase was due to the development of religious education, but it is certain that no considerable percent is as yet to be credited to the expenditures made in its behalf.

THE CHALLENGE OF THE NEW QUADRENNIUM

If this review which I have made seems too pessimistic, let it serve to mark out more sharply the task which lies ahead.

As we face the new quadrennium, let us not relinquish our educational ideal. Let us keep pace with the development of educational and religious thought, so that our ideals will constantly beckon us to better practice. The suggestion has been made that the leadership of the International Council staff call a truce on educational production for five years and spend those years in selling to the churches of America the programs which have been produced. Such a suggestion cannot be taken seriously. To cease to make progress is to take a step backward.

On the other hand, as we face the new quadrennium, let us not be blind to the great need of doing what this suggestion has in mind. It is necessary for religious education to clothe itself in a garb which is familiar to those who are the religious educators in the rank and file of our churches. We may well make it our major task during the next quadrennium to carry into effective operation in the churches of North America the best that we know in the teaching of Christian living.

There are two aspects to the problem of popularizing religious education so as to become effective in every church. The first is that of interpreting educational principles and the second is that of embodying these principles in the life and program of the church.

1. Principles, if they be true, have universal validity. They deal with such major concepts as the objectives of religious teaching, the ways in which children learn, and fruitful approaches to the process of character building. They are not one thing for the city and another for the country.

The chief difficulty which the less advanced church has experienced in the understanding of educational principles is that too often they have been stated in abstract terms. Once they are seen in the garb of everyday living, they become intelligible to any sane-minded person who has some experience in the art of Christian living.

One lesson which must be learned is that big, worth-while movements, which require for their success a re-education in fundamental point of view, will move slowly. A threshing machine is built to handle a certain amount of grain per minute. To feed it less is to waste time. To attempt to hurry the process by cramming in more grain than it can handle is to "choke" the cylinder and actually to lose time while the machine is stopped and the straw untangled from the machinery.

So it is with church school workers. The leader must have an infinite amount of patience. He must lead, but he must not get too far ahead of his group. To press new issues too insistently may result in choking the "cylinders," and in losing valuable time before the damage is undone and the machine is again ready to go ahead.

2. Organization and program must be as varied as there are varieties of situations. To develop a program for a well-organized church and then to attempt to apply it universally is educationally unsound.

One of the most cherished ideals of religious educators today is to make their work "experience-centered." If we will but apply this principle to the development of field programs as well as to the teaching of children, we will see the problem of the small and less advanced church in a new light. This principle demands that we take the situation as it is, and transform it into what it ought to be. To extol impossible ideals which discourage rather than inspire is a violation of this principle. Rather must the beginning be made with the resources of the church as they are, so that the best method may be followed in reaching the ideal.

The thing most needed today is that a beginning be made in program building, with the "life-situation" in churches as they are. We may be surprised to find that ninety percent of what is recommended for the more advanced churches will apply equally well to the simpler situation. But that is not the point. The point is that we must begin with the life need of the church first and develop a program in the light of that need, using all the experience of others that we can find. This is good religious education!

May we conclude, then, that the greatest need of religious education today is more effective field supervision, in order that the church at large may be reached with the newer ideals, and may be encouraged to exert itself to the utmost. It is not a case of doing something *for* these churches. It is rather a matter of stimulating into activity the latent leadership which every church possesses to some degree, and guiding that leadership into the most fruitful channels. This is the task of the next quadrennium!

The most hopeful aspect of the present situation is the increasing tendency for denominations to join their forces in cooperative endeavor.

The most significant single event of the past quadrennium is the growth and development of the International Council of Religious Education as the accredited agency of the boards of education of the denominations. During the eight years of its existence the International Council has won confidence in its ability to make cooperative effort more effective than effort spent singly. The process of cooperative program production is well under way. The next and greater task which must be undertaken is that of cooperative field supervision. When the International Council was formed, there was an assumption that it would have a transforming influence on the program of field work. Thus far our hopes have been largely disappointed.

What is our present situation? Some of the larger denominations have organized programs of supervision which include field representatives in each state or conference. There are now approximately 350 such workers. The smaller denominations must get along without such supervision. These representatives use largely the direct approach to every church and church school. But what can one man do in effectively reaching all the churches of an entire state or conference area? In the face of the splendid work which these supervisors are doing, it is yet not unfair to say that they have no more than touched the fringe of adequate supervision.

The Councils of Religious Education employ approximately 130 full-time workers. Their approach has been that of reaching churches and church schools by groups, such as county councils or city councils. Each of these groups is presided over by voluntary officers. The state staff consists often of but a single employed secretary, attempting to reach the church schools indirectly through these voluntary workers. The effectiveness of this approach is in direct proportion to the effectiveness of the voluntary officers. Without question much motion is wasted in keeping the organizations themselves alive, and often the effort of the employed expert never touches the local church schools.

The number of field supervisors is far too small. If in the United States they were evenly distributed, with all overlapping eliminated, each would be responsible for 385 Sunday schools, to say nothing of vacation and weekday schools. If he were to touch personally one school a day, it would take him more than a year to make his round! When it takes personal contacts to sell soap and cheese, is it not reasonable to depend on nothing short of personal contact to develop religious education?

There are elements of strength in each of these approaches. The one capitalizes the first-hand touch. The other stimulates and develops local community initiative. Is there not a way in which the best elements in each may be combined in a new and much more effective supervisory effort?

Efforts have been made to converge these two lines of supervision into a single stream. The spirit of the men on the field has been most cordial and whole-hearted. But the fact remains that they must serve two masters, and because of this fact the best-laid plans for coordinated effort fall short of full fruition. The remedy is not to be found in local field arrangements. It must be started higher up.

Has not the time come to assume that each denomination is ready to seek first the Kingdom of God and its welfare? Is it not high time for those who are responsible for programs nationally to face together this whole problem of field supervision in the most statesmanlike fashion, and mobilize all their resources toward its solution? Will we dare to face the new quadrennium with the resolution that this, our major problem, shall receive our major concern, and shall be solved in the most Christian way of which we are capable?

The past quadrennium has brought us a greater certainty concerning our objectives. It has brought us a clearer understanding of how we may produce the results for which we are all seeking. It has taught us to trust and love one another more. It has brought us face to face with the mighty problem of making our work both more extensive and more intensive. As we share together the communion which comes from being linked in a common undertaking, I close this review with the words used by Bishop Vincent in closing a similar review from this Convention platform in this city twenty-five years ago this very week:

"The best is yet to be; the last
For which the first was made."

"Dearly beloved, let us look upward and move forward. Let us believe in progress, not so much because we believe in prophecy, but because we believe in history, and chiefly because we believe in God. He is the power that worketh; he is the power in ourselves that worketh for righteousness and for blessedness!"

CHAPTER XII

FACING THE FUTURE IN RELIGIOUS EDUCATION

THE spirit of the whole Convention was forward-looking and creative. Certain addresses, however, deal particularly with the immediate future and belong under the above title.

The President's Address, Chapter X, delivered on Monday evening, defined in a statesmanlike manner the task of the Convention. The keynote address given by the General Secretary pointed definitely to needed emphases in the future and proposed the means by which the Convention might organize to develop a program of future emphases. Acting upon this suggestion, the President appointed a Committee on Future Emphases. At the closing session of the Convention, Dr. Arlo A. Brown brought the report of this committee.

Dr. William S. Bovard, on Wednesday evening delivered an address on "The Churches in Cooperation" in which the future of the International Council as the cooperative agency of the denominations was set forth in a courageous and unprecedented manner.

The General Secretary's keynote address, the address by Doctor Bovard, and the one by Doctor Brown comprise this chapter.

FACING TOGETHER THE SUPREME TASK

Hugh S. Magill

From this second quadrennial Convention of the International Council of Religious Education, we look back over eight years of history since its organization at the Kansas City Convention in 1922. All agree that the Council has had a remarkable development. It has become thoroughly established in the confidence of the cooperating denominations, whose agency it is. It has gained the respect and recognition of other religious and educational organizations, and is highly regarded by leaders in education, both in colleges and universities, and on the field. It has won the cooperation and support of prominent Christian laymen in the administration and financing of its affairs. It is now thoroughly established and has tremendous potential possibilities for larger accomplishment in the future.

One of the strongest features of the International Council is the opportunity it affords for interdenominational conferences and cooperation through its commission, committees and sections. As the leaders of the different denominational boards, and representatives from various institutions and organizations throughout the continent, meet in conference under the auspices of the Council to work out together their common problems, there is formed a bond of Christian fellowship and mutual understanding. Differences, supposed to be of importance, grow less or disappear as these leaders face together their common tasks. Through association and conference they come to realize how much more vital and important are the things that unite them, than are the things that would divide and separate them. These influences, working silently but effectively, are bringing the forces of Christian religious education into that harmonious and effective cooperation for which the Master prayed, and which will tell mightily for the advancement of His Kingdom.

The Council has only begun its work. Its organization has been perfected; allied organizations have been brought into effective cooperation; the forces have come to know and understand one another better; and decided progress has been made in the development cooperatively of plans and programs for the training of leaders, and of standards and curricula for the church school. But there remain many great unfinished tasks of supreme importance. There must be worked out and put into operation plans for more effective cooperation in the field. It is conceded by denominational leaders that in certain phases of the work in states and local communities, there are advantages both in economy and in efficiency through cooperative effort. But rigid adherence to established forms of denominational procedure stand in the way. We believe the time has come for denominational leaders not only to recognize the benefits of interdenominational cooperation, but to change their plans of organization and procedure so as to encourage cooperative work wherever it will better promote the highest welfare of all.

The church must meet the increasing demand made upon it to provide moral and religious education to childhood and youth. Leaders in public education are emphasizing the importance of character education, and are looking to the church to cooperate in order that satisfactory results may be obtained. The different denominations working separately cannot effectively meet this imperative need. There must be the impact of united effort. Never in all history did society need as it does today that which only the church can provide. With delinquency and crime showing such alarming increase among youth; with the state, through its public schools, appealing to the church to furnish that motivation and sanction which only religion can give; it would be a terrible indictment of denominationalism if it should prevent the accomplishment of that which can come only through the might of cooperating forces.

The church school must no longer be regarded as a separate organization or department, but the very heart of the church's work. The command of the Master to "Go . . . teach" must be followed until, in fact, every church becomes a school in Christian living. In this new development the relation of the pastor to the teaching program of the church is of the most strategic importance. The pastor is the head of the church, and since the church school is a vital and integral part of the church, the relation of the pastor to it is most intimate. His interest in the teaching program and his attitude toward it will, in a very large degree, determine the kind and quality of the religious education program. It is not absolutely essential that the pastor shall be a trained educator, although it is better in this day if he is, but it is imperative that he shall be educationally minded, and thoroughly conscious of the supreme importance of developing and maintaining the strongest possible church school as the most effective means of developing the strongest possible church. We would not minimize the importance of the preaching ministry of the church, but we would magnify the supreme importance of its teaching ministry. Christian personality is developed by doing things, and the church school offers opportunity for enlisting the active participation of all.

A most important element in the development of a successful church school, and particularly important in the carrying forward of the interdenominational and interchurch work, is the active interest and support of Christian laymen, the fathers and mothers in the homes of the community. We believe that in the years that lie ahead the religious education of adults and their active participation in the teaching work of the church should and will receive ever increasing emphasis. We must not permit our program of religious education to become too technical and academic. There is some place of service for every intelligent person who is vitally interested in the work and willing to serve.

During this Convention nearly every phase of the expanding program of religious education will receive consideration under the guidance of trained leaders. Special attention will be given to the objectives of religious education. Each of the different groups and divisions will work out certain goals or emphases for the next four years. We believe that there are certain great emphases of a more popular character which if accepted by all might help in the realization of the particular educational objectives selected for special emphasis by the different groups.

We would recommend that a committee be appointed to work out with the leaders of the conference and study groups of the Convention certain continent-wide goals or emphases upon which all agencies and groups may unite, such as: (1) a year's emphasis on better organization through the vigorous promotion of standards in all phases of the work; (2) a year's emphasis on leadership training as basic to all other accomplishments; (3) a year's emphasis on the expanding and enrichment of the church school program; (4) a year's emphasis on securing increased attendance in the church school; (5) possibly a united emphasis on temperance, world peace, or other important subjects.

If as a result of this Convention the Protestant Christian forces of the continent shall come to realize the tremendous possibilities for the advancement of the Kingdom of our Lord through the impact of concerted effort in Christian religious education, it will mark an epoch in the history of the Christian Church.

THE CHURCHES IN COOPERATION

WILLIAM S. BOVARD

The subject assigned to me, "The Churches in Cooperation," is a fitting definition of "The International Council."

"Togetherness" is the coined term to express the spirit of our times. As denominations we are magnifying the fact that we are more alike than we different. In all the great essentials of our faith we are fully agreed. There never was a time when the will to be one was stronger than it is today.

Christian religious education expressing the most vital phases of Christianity is one of the best fields in which our fellowship of service may enhance the reality of our unity.

The union of religion and education has attracted and held the spotlight of public attention as few great human interests have ever done. The legitimacy of such a union has been questioned in some quarters as involving trouble for both religion and education; but present day insights into the real nature of religion, and a better understanding of the purposes of education are giving to this happy union the distinction of being the most hopeful way toward the achievement of the ultimate aim of organized Christianity, namely, an all inclusive world brotherhood. The essence of religion today is being identified with the quality of our total living.

The whole of life is the legitimate subject for the experience of religion and for the modifying service of education.

Such conceptions of religion, education and life are becoming common throughout all the churches. It is this better quality of living every day and in every way that gives us our unifying rallying center for cooperation. There is little chance of our getting together by an exchange of mere opinions. We are seeing the force of President Glenn Frank's saying, "We live ourselves into right thinking more surely than we think ourselves into right living."

Permit me now to indicate a few very practical lines on which I believe our cooperation may be made even more effective.

1. I think we should take more seriously the selection of our representatives upon the Executive Committee of the Council. It is the governing body of our cooperative undertaking. It is perfectly possible for us to select from all the Christian interests of North America a group of men and women of such outstanding ability from all the departments of life as to impress the public with the fact that we are standing for the greatest single movement in Christendom.

2. We must guide our cooperation so that it will greatly simplify our denominational programs. We must somehow discover those types of service we can adequately do together and then lift them out of our several programs, with their budget provision and commit them unreservedly to our cooperative organization. We must learn to attribute to all our co-

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workers the same catholicity of spirit we would claim for ourselves; we must constantly see the spiritual values accruing to persons as of greater import than credits accumulated for denominational statistics.

3. The boundaries of the territorial and the denominational units do not coincide. We must recognize the necessity for unusual patience and wisdom in making our cooperation real all the way through to the local community. It has seemed to me that we could improve our cooperation program by emphasizing certain features in which our common interest is obvious:

(1) The whole matter of leadership and teacher training. If we could combine our efforts in this enterprise we could cover areas of need not now met. We could reach many more present and prospective leaders with less expense, and impress the communities where schools of training are held with the genuineness of our cooperation.

(2) Experience is showing that all kinds of supplemental schools of religious instruction, such as weekday schools cooperating with the public school system, and vacation schools are promoted more effectively by interdenominational cooperation.

(3) Hardly anything need be said as to the progress being made by our editors and publishers in unifying our curricula for religious education.

(4) I cannot see any advantage in partial and independent programs of research. Here is certainly a common task where we may wisely work together.

Present-day confusion as to moral sanctions and religious values admonish all the forces of virile faith to concentrate their energies upon the few great essentials in the movement to Christianize the world's living. It is hardly possible to overestimate the religious value of such a Convention as this in revivifying the vision of God and demonstrating the unity of His church.

Get together, 'tis the slogan of the hour,
Get together, greatly multiply your power.
Get together, 'tis the Master's clarion call,
Get together, interlock your hands, your hearts, your all,

Get together, mighty tasks now call for action
Get together, flagrant faults demand correction,
Get together, scattered forces never win,
Get together, now, united as we've never been.

REPORT OF COMMITTEE ON FUTURE EMPHASES

The following committee was appointed by the president at the opening session of the Convention, on recommendation of the General Secretary, to develop through the conferences and study groups, and in the light of the general addresses, together with the results of the pre-convention studies and discussions, a statement of emphases for united effort in religious education during the ensuing quadrennium: Luther A. Weigle, Chairman, Mary E. Skinner, Frank Langford, Frank M. McKibben, Norman E. Richardson, H. W. Becker, W. D. Blair, William Ralph Hall, J. W. Shackford, Harold I. Donnelly, H. Shelton Smith, J. Quinter Miller, D. R. Poole, Warren T. Powell, and members of the International Council Staff.

This committee held a number of meetings at which were carefully considered recommendations of the various study groups and conferences and the points emphasized by the speakers on the general program. In the light of all the facts brought out at the meetings of the committee, Dr. Arlo A. Brown prepared the following address on Suggested Emphases for the Quadrennium, which he presented at the closing session of the Convention held on Sunday afternoon, June 29, 1930.

SUGGESTED EMPHASES FOR THE QUADRENNIUM 1930-34

ARLO A. BROWN

Someone has called attention to the fact that many people have helped to prepare this address whereas the other speakers were compelled to work theirs out alone. The statement is true. This message grows out of the Convention program as a whole, and particularly out of the findings of the Committee on Emphases appointed by this Convention. Our purpose has been not to present in this report all or even many of the very important questions which have been discussed in the conferences or study groups, nor all which have been discussed in the general sessions. It has been rather to select a few of the outstanding convictions which have grown upon us during this week of earnest prayerful study, and also to suggest some items in our program of work upon which we may secure united action during the next four years.

Few will deny that our most baffling unsolved problem is that of providing adequate leadership for our movement in Christian education. But we ourselves happen to be some of the leaders from whom the world has a right to expect a solution. If we cannot clarify the objectives of the movement and present the methods of religious education so effectively that the man in the street or on the farm can use them, we should resign and give place to others. Every one in this Convention has a responsibility in this matter. We come, most of us, from many different sections of North America, and a few of our number come from distant lands. Those who remained at home are eager to learn what we have discovered through our association together in study. They are looking to us for guidance. Workers in the several departments of our educational movement will carry back a detailed report of the conclusions reached and of the experiments suggested in the fields of their own speciality. This report is an effort to state some of the most important items that are vital to the success of all the departments.

The International Council of Religious Education has a two-fold responsibility. It is the organization through which many branches of the

Church of Jesus Christ officially cooperate to promote the highest interests of Christian education in the local church. As such it must first of all discover and clarify the objectives of such education. It must discover and develop proper educational procedures with respect to standards, materials, methods, and similar items. To this responsibility the Council has given an incalculable amount of time during the past two quadrenniums. Those who have been members of the Educational Commission of the Council or of the Professional Advisory Sections will bear witness to the open-minded and painstaking way in which every phase of this educational responsibility has been faced. The same spirit has characterized the members of this Convention.

We are not so stupid as to expect to say the last word on any educational matter either now or later. We are dealing with processes of growth in character, and a growing thing will never stay put. In a real sense the latest outlines of a curriculum are out of date before they come off the press, but this does not prevent them from being exceedingly useful. Hence, we offer our suggestions as reports of progress.

As a few of the emphases which have emerged as the strong convictions of this Convention, we offer the following with respect to educational content.

First: No emphasis stands out more clearly in our minds than the conviction that we must constantly strive to make our program of religious education more truly Christian. This involves putting Christ at the center as our ideal example and the source of our inspiration. We believe that under the guidance of his spirit, the Holy Spirit, young and old may become increasingly Christ-like in their attitudes and in their habits of daily living. We seek to develop a generation which will have the virtues of the early Christians so effectively set forth by Doctor Tittle—the virtues of vision, courage and love.

Our *second* major emphasis for the quadrennium is to make the needs of growing persons determinative of all our educational procedures. "I am come that they may have life and that they may have it abundantly," said Jesus. It is easy to allow tradition or prejudice or love of ease to determine what sort of materials and teaching methods shall be used. Our ideal is for all leaders in the educational program of the church to "save their lives by losing them," to be willing to modify any cherished plan for the sake of more effectiveness in the development of Christ-like personalities. The teacher in this movement is an interpreter of the pupil's experience, a sharer of experience with the pupil, a guide. This principle applies to the teacher of little children as well as to the one who guides the adults.

The tendency in some circles to make religion the one field of experience from which guidance shall be barred until the person is eighteen or more is fraught with peril to the moral fabric of any race. More religion as a motive force in character training and more educational content in the development of the religious personality are both imperatively needed in our age.

Third, we pledge ourselves to do everything in our power to develop mutual understanding, good will and a spirit of brotherhood on the part of all the racial groups around the world. We recognize that the best way to bring this about is to make our own home, church, and business life Christ-like, then to work so that every aspect of our community, national, and international relationships shall express the ideals of service as exemplified by Jesus Christ.

Fourth, we pledge ourselves to be earnest, open-minded seekers for the truth as it relates to all the problems of life. We know that Jesus gave to the world eternal principles rather than specific rules for conduct, and that it is our task to study diligently how these principles should be worked out in the concrete situations of our day. In the world-wide movement to secure temperance, economic justice, better business ethics, and the wholesome use of leisure time, together with other great welfare movements, we pledge our tireless effort and loyal service.

It is an encouraging sign to us that this Convention has raised more problems than it has solved. As someone has said, "Were life simple, a mere swine-trough existence, it would not be worth the trouble of history." Fortunately, the Council has in its Bureau of Research, its competent staff of departmental leaders, its professional advisory sections of workers who represent all parts of the country, excellent facilities for pursuing the study of these problems and for setting up experimental centers in which solutions may be tried. A more detailed statement of the progress made in the discussion of these questions at the Toronto Convention will be made through the Conference and Group reports.

PROMOTION EMPHASES

It is one thing to discover, create, and test educational procedures, materials and methods; it is another thing to promote these. Truth is of little use until it is applied. Our conception of Jesus' way of living must be so effectively interpreted and promoted that others will accept it. No one in the Council is satisfied with his success in this regard. Statistics may tell only a small part of the truth but they tell enough to reveal the fact that neither the Council as a whole nor any of its constituent members has solved the problem of reaching effectively the local communities and the vast number of individuals in our territory. For this reason we pledge ourselves to emphasize a few features of our work especially during the next quadrennium. This does not mean that we will slacken interest in the many other important aspects of our work, but that we will try to focus the attention of our constituency upon a few lines of activity and attempt to secure concerted action in these particulars.

We recommend the following as special tasks for our program of promotion during the next quadrennium:

For the first year, beginning next September:

A concerted effort to improve our instruments of promotion; to make known extensively the ideals and standards which have been developed and tested within the last few years, to improve the technic and materials used in local communities, and especially so to organize and supervise our field forces that we may make known our program to all the churches.

For the second year:

A concerted effort to promote leadership training for all the departments of our work. Too often we try to take some forward step in the curriculum or in other fields when the teachers are utterly unprepared for such a step. Bringing the leaders up to the front, after a forward movement has been started, is a practice in which the forces of religious education too often make themselves ridiculous by refusing to learn the simplest lessons of every-day life. It must be evident to all that leaders in business, in government, in education, or in religion, must be prepared before the movement can advance. A year in which special attention will be given to preparing teachers and other leaders to use the new standards and materials is absolutely imperative.

This Convention has brought forward with compelling force a recognition of the fact that no church can have an adequate program of Christian education unless the pastor is "educationally minded." The slogan of this Convention, "Go Teach—Every Church a School in Christian Living," has kept perpetually before us the fact that progress in this movement must begin in the home and in the local church. The discovery of how to prepare parents, teachers, pastors, and others for their responsibilities in this program is one of the supreme tasks of the next four years. A year of special emphasis upon this aspect of our work should achieve definite progress.

After a year concentrated upon making known our standards, and perfecting our instruments for promotion, followed by a year of special effort to enrich and extend the work of leadership training, we should be ready for a year of advance in enrolments. We can and must reach more people with our educational program. Too many efforts to win new members have been spasmodic and hurried. If we definitely plan to make our third year one of advance in winning new disciples for Christ and his work, we can prepare adequately enough to give us a reasonable assurance of success.

The movement which should receive emphasis during the fourth year is one which is already developing rapidly. Its pace will not be slackened, but will be accelerated by the emphases which will precede it. This movement is to expand and enrich the program of the church school. This expansion and enrichment will take many forms.

The promotion of vacation church schools and some types of weekday church schools will receive special attention, but we expect also to develop during the quadrennium various features which will expand and enrich all departments at work upon the educational task of the church.

To summarize these paragraphs in single phrases, we recommend that four of the major emphases to govern our creative work of improving educational materials and methods be to try earnestly and constantly.

First, to make religious education more truly Christian;
Second, to make the needs of growing persons determinative of all our educational procedures;
Third, to develop the spirit of world friendship and human brotherhood;
Fourth, to Christianize the contacts and institutions of modern life.

We also recommend as tasks for special emphases, the following:
First year: The promotion of ideals and standards through strengthening the field forces.
Second year: Advance in leadership training.
Third year: Recruiting disciples for Christ and the Church.
Fourth year: Expanding and enriching the program of the church school.

Some who hear these recommendations may say, "It is easy to make high resolves and to recommend the accomplishment of these tasks, but to carry out these purposes will be very difficult." No one denies the truth of such a statement. Our work is difficult and the higher the standards set for our achievements, the greater will be the problems to be faced. But who ever heard of strong men and women offering difficulties as an excuse for failure. It simply isn't done in business, in education, in religion, or in any other worthwhile enterprise.

The lure of the impossible has a strange fascination for the human race. "Ye shall be as sons of your Father who is in heaven," is a challenge of Jesus which we accept literally. We can, with divine aid, achieve the goals presented if we are willing to pay the price. Leaders in difficult undertakings cannot save themselves; they expect to take risks and to pay whatever price is necessary for success. You have been thrilled by the recent achievement of Admiral Byrd and his companions as they braved indescribable hardships and worked in constant peril of being called to make the supreme sacrifice. You will recall that on the memorable flight to reach the South Pole itself the aeroplane was compelled to cross a mountain range approximately 10,500 feet high. No one could foretell how the plane would behave under the very unusual atmospheric conditions which prevailed. As they neared the mountain heights the pilot, Balchen, indicated to his chief, Admiral Byrd, that the load must be lightened. The Admiral was ready for the emergency. He must choose between gas and food. Without hesitation he decided that gas was "too precious" and ordered that food be thrown overboard, two hundred and eighty pounds of it. The plane lifted, and in time the goal was reached. In describing the feelings of the crew in those moments of uncertainty, Admiral Byrd quoted one of his companions, Harold June, who said, "One could only climb and pray." They did both, and so must we.

Our prayers will avail little if we do not use every God-given human resource that will enable us to climb. But we cannot succeed simply by perfecting ourselves for better work by trying to climb without divine aid. We can succeed by straining every effort to develop our own educational instruments, while at the same time we make the spirit of God our constant guide and inspiration through prayer.

CHAPTER XIII

DEVOTIONAL ADDRESSES

IN addition to the worship services each morning in the various groups, the afternoon program on four days provided devotional messages of unusual merit.

CHRIST'S SYMBOL OF TRUTH

Harold C. Phillips

"And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

We shall not try to define in detail what we mean by the Kingdom of God. Suffice it to say that for Jesus and for us it is the embodiment of all that is finest, most enduring and ultimately true in human life and experience. The Kingdom of God is the kingdom of truth. It represents the kind of life for which one might very well prepare himself—a life devoted to truth.

If there is one word which I think would most truly characterize the temper of our age it would be the word, bewilderment. We seem to be progressively improving our technique, and to be growing correspondingly less certain as to what we should use this technique for. We are experts in meeting the immediate situations of life, but are quite self-conscious, awkward, and baffled when we face life's ultimate meaning.

We travel fast, but seem to be going nowhere in particular. We are masters of the technique of fact finding, but when our facts or our specimens are collected we don't know quite what to make of them. We are keen analysts, but seem to lack the compulsion that comes from a commanding view of life's total significance.

One is well nigh bewildered today as he reads the literature of our social diagnosticians. Many of our writers are so skillful in depicting all that is sordid and wrong in our social order but have no skill in telling us what is right. If there is no standard of what is ultimately right or true, how do we know that anything is wrong? If I say that this is ugly, it is because I have a sense of what is beautiful. If I say that it is a discord, it is because I have a sense of harmony. We are being told today that we are adrift upon an open sea, utterly bewildered, with no harbor in sight and no true course by which we could read it. But if there is no harbor and if there is no course, then obviously we are not adrift!

A few weeks ago, in the city of Chicago, I saw some little boys down by the lake. They were gambling. They were prematurely mature. Their faces were hard. They bore all the signs of neglect. I looked up from them to those towering skyscrapers lifting their proud pinnacles to the sky, and I thought—which comes first in our scale of values, human life or things? The world says, "Men exist for things." Christ says, "Things exist for men." There is something greater than having greatness, and that is being great. Our test of greatness is possessions and power. His test of greatness was self-development, self-mastery, self-realization.

The supreme and eternal value of personality—that is Jesus' emphasis. No one will enter the kingdom of truth who does not build upon that cornerstone. One is divulging no secret when he says that it is precisely this statement that is being challenged today. One of the most serious signs of these times is cynicism. How aptly has the cynic been described as the man who knows the price of everything and the value of nothing! Least of all does he know the value of personality. He is having a riotous time in satirizing all that is finest, highest, and most sacred in human life.

There is much truth in what someone has said recently. "The great battle for moral control," he said, "is not being lost these days. It is simply not being fought at all—at least in a great many instances. If tried at all it has been found very difficult, and difficult and impossible mean the same thing to one who has lost his moral courage." When we act as if personality were not sacred and as if what we do does not matter we are indulging in the greatest of all fallacies, the fallacy of self-deception. Anyone who would enter the kingdom of truth will value his own personality, made in the image of God. There is only one thing more valuable, and that is the personality of other people. He will not use other people as conveniences, nor will he selfishly use them as means to an end. When he as a person comes in contact with other persons he will realize that the place whereon he stands is holy ground.

But what is there in a little child that makes him a key to the Kingdom of God? The cynic will reply that Christ is making capital of the child's ignorance. You remember that little scene from Alice in Wonderland. Alice said there were some things she couldn't believe. "Can't you?" replied the Red Queen in a pitying tone, "Try again; draw a long breath and shut your eyes." "There's no use trying," said Alice, "one can't believe impossible things." "I dare say you haven't had much practice," said the Queen. "When I was your age I always did it for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

So the Kingdom of God to some of us may seem to be believing impossible things, drawing a long breath and shutting our eyes. Let us, however, not be so hasty in our judgment. John Ruskin says that there are four things that make the child the key to truth—humility, faith, charity, cheerfulness. Certainly we could add to this list. Let us add two things, of which we shall speak briefly.

One is the capacity for wonder. "When we cease to wonder we are beginning to die."

"Twinkle, twinkle, little star,
I do not wonder what you are,
What you are I know right well
And your component parts can tell."

If one mistakes not, many of us are laboring under the illusion that science has robbed life of its mystery. But there is something greater than knowledge, and that is wisdom, something greater than facts, and that is truth. When we lose the capacity for wonder we lose the sense of awe and of reverence, and when we no longer have anything to revere, nothing that awes us, subdues us, sends us to our knees, we are in a bad way. As a matter of fact, science has done absolutely nothing to make life less mysterious—in fact, it has made life infinitely more mysterious and awe-inspiring.

Last week I drove my car into the garage. It is a large public garage. The watchman was not there when I entered. I heard music. I followed the strains and discovered that the music was coming from an old dilapidated Model T Ford in which, no doubt, a hard-working salesman had put a radio to cheer him on his tiresome tasks. I sat alone in that poorly lighted garage and listened to sweet strains of a violin coming out of the dirty and dilapidated Ford, and I thought to myself: Has science displaced mystery? Walt Whitman saw mystery in a single blade of grass. The cow eats the grass and we eat the cow, but that does not solve the mystery. How much do we really know, anyway? Mr. Edison said something a few years ago which may seem a terrible exaggeration, but these were his exact words: "No one knows one seven-billionth of one percent about anything." If some of our cocksure cynics and dogmatists, both in and outside the field of religion, would meditate upon those words they would probably be delivered from that narrow pride of intellect which is so deadly to the release and development of the human spirit.

But there is something else in the spirit of the child which gives us a key to the kingdom of truth. It is what Dean Sperry calls unself-consciousness.

It is never healthy to be overly self-conscious. Sometimes I think our generation is. We know so much more about ourselves today than we ever did before. For this we should be thankful. Psychology has greatly helped us in understanding our intricate and complex personalities and in dealing with our mental states. But with the blessing has come a curse. It has tended to make us so frightfully introspective. Whenever we act we immediately go to our psychological pigeon holes and find explanations for all that we do. It is this very self-consciousness which is responsible for so much that is doleful and dirty in modern literature. Our most distasteful novels are invariably autobiographical. Our writers are absorbed with themselves. When a man is absorbed with himself it is usually with the worst part of himself.

We are losing our total self in our ceaseless analysis of parts. "No shivering of our existence into bits for scientific analysis will disclose the secret." The thing which historically made man a self was the consciousness of relationships with other selves outside of himself, and most of all with that other Self whom we call God. Augustine's classic phrase is still true: "Thou hast made us for Thyself and our hearts are restless until they find rest in Thee."

Never mind how discouraged we may be with life, how hopeless the future may seem, there is always in the face of a child something that enkindles the spirit of hope. The hope comes from the fact that the child has a future. The child is the symbol of creative living.

In Old Testament days the children of Israel were sent to possess the promised land, but Christ has sent his followers upon a more difficult and thrilling enterprise, namely, not to possess the world that is, but to create the world that is not and ought to be. The kingdom of truth is progressively entered as we become centers of creative living.

May you discover the charm of simplicity and the greatness of humility. May you not be possessed by things, and thus lose your greatest possession, yourself. May you never become so blasé as to fail to see the mystery of the commonplace, or so self-conscious as to lose the compelling touch of life's total meaning. May you not simply give to the world more of what it already has, but bring to it a quality of life that will be different, that will be creative—in short, may you become and remain in your spirit childlike, for of such is the Kingdom of God.

VICTORIOUS LIVING

HAROLD C. PHILLIPS

"I can do all things through Christ which strengtheneth me." Philippians 4:13.

Our immediate reaction, as we read these striking words, is to ask whether or not this man really knows what he is saying. Might he not be indulging in one of those enthusiastic exaggerations of which Christian people have so often been accused? No one, however, who is familiar with the spiritual struggles and moral development of the Apostle Paul can dismiss these words so lightly.

Explain it how you will, religion historically has given man the power for victorious living as nothing else has.

There are some people for whom these words of Paul will have little meaning. They do not need any power outside of themselves, for the simple reason that they have set goals which are obviously within their own reach. Here are a group of men standing before yonder mountain range. There are peaks of various distances and heights. Some are content to reach the lower peaks. They saunter up in a leisurely fashion, and without great exertion or danger to themselves the goal is reached. They are sufficient unto themselves, for the simple reason that they have chosen a goal which is entirely within their own unaided powers.

But there are other folk who are not satisfied with the lower peaks. Their eyes fall yonder on the distant summit, snow capped, pure, majestic, triumphant. Anyone, however, who would reach that needs a guide, for there are long marches which test one's endurance, and slippery slopes that need sure feet, and dangerous ravines that call for experienced leadership.

It is even so with our excursion into the realm of ethical living. Some there are who are quite satisfied with the little summits of conventional morality, social etiquette, outward respectability and good form, and truly for such heights one is sufficient unto himself. But the first thing that religion does is to make one dissatisfied with the attainments of which he once was so proud. Tolstoy, in his religious struggles, made this searching observation: "Man," he said, "striving after Christ's ideal, is like a man carrying before him a lantern on a long stick." The light is always ahead of him, eludes him. He never catches up with it and yet it leads him like a star on his path through the darkness. When Peary set out to the North Pole he gave this as the reason for his persistent efforts: "Something keeps calling, calling, calling . . . until . . . you return, spelldrawn by the magic of the north." What better illustration is there of the effect of religion upon our lives—"something keeps calling, calling, calling . . . "? And the first requirement of being able to obey that call is for one frankly to admit his inability to do so by his own unaided strength. We may be very certain of this, that if the type of life which we are living does not make greater demands upon us than we ourselves are able to meet, if the burdens which we are carrying are not too heavy for the strength of our own shoulders, if the crises and problems which we face are such that they can be solved and dismissed by our own wisdom, we have not found the deepest meaning of life.

If religion is to be of any account to us it must enable us to overcome. As man parted company with the lower animals, he left them precisely when he refused simply to submit meekly to the obstacles and limitations of nature and set out to master them, to overcome them. Marvellous has been the overcoming power of man!

But there is one thing that still beats him, and that is himself. Wonderful has been his mastery of the world without, very slow and painful his mastery of the world within. He has mastered the impersonal forces of nature. He is still baffled by the personal, and the ultimate problem of life is personal. What difference does it make if we have so mastered impersonal forces as to make it possible for America to talk to Europe on a wireless telephone? The question is, has the personal, moral relationship between Europe and America been improved? What difference does it make if our modern factories are miracles of mechanical skill? The real question is, has the personal, social, moral relationship between employer and employee been improved? The real problem of life is personal, and hence moral.

One wishes at times that he should share in the superficial and light-hearted optimism of many modern folk regarding human progress. The supreme question is not, what kind of houses do we live in, but what kind of lives do we live? Not, what do we know, but what is our knowledge doing to us? Not, how many things, conveniences and comforts do we possess, but what ideals, aspirations, and moral compulsions possess us?

It is when we squarely face these moral demands that life makes upon us that we confess our impotence to meet them, and seek for a power not of ourselves that makes for righteousness.

When the gate to our souls is closed the result is what we now are beholding—cynicism. Cynicism is simply sour grapes. The cynic sees the heights of moral achievement, is unable to reach them by his unaided strength, is unwilling to seek the help of God, and therefore makes fun of the things that are high.

Paul, who had overcome the difficulties of imprisonment, persecution, shipwreck and martyrdom, was baffled and bewildered as he faced his own moral impotence, and cried in despair, "O wretched man that I am! who shall deliver me from the body of this death?" But it was this very person who later said in triumph, "I can do all things through Christ." "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

But he who would live victoriously needs not only the power to overcome—he also needs the power to endure. There are two types of strength—there is the strength of the locomotive that draws the train over the bridge, and there is the strength of the bridge that endures the weight of the locomotive. One is active strength, the other passive; one is the power to keep going, the other the power to keep still; one is energy, the other is steadfastness. And to be victorious one needs both types of strength.

Sometimes our greatest victory lies not in gaining new territory, but in refusing to retreat from the territory we have already possessed—simply in holding our ground.

What wonderful illustrations may be taken from the life of Christ! His supreme tests were tests of endurance—the temptation in the wilderness, the struggle in the Garden, the trial before Pilate, the crucifixion at Calvary—in all these experiences he did not advance, but he refused to retreat.

Now there is one other thing that must be briefly mentioned, for without this also we shall not live victoriously. Religion gives man the power to free himself from those immediate situations which may frequently seem to block him. Have I ever told you of the visit that I once had with a native cobbler, in the Island of Jamaica? He was working in his little room, a very small place, dingy and dirty. I said to him as we talked together, "How do you stand this?" In answer he pointed to an open window overlooking the beauty and the lure of the Caribbean Sea, and he said, "That is why I stand it." What did he mean? He meant that from his immediate situation there was an open window that brought release to his spirit.

John exiled on the Isle of Patmos, a prisoner, gives us the Book of Revelation, a paean of victory; Bunyan in a jail answers with the *Pilgrim's Progress*. Religion gives us an open window through which our spirits may find release and triumph. Pessimism says, "Vanity of vanities, all is vanity." Religion says, "All things will work together for good for those who love God." Despair cries, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." But religion, as it faces that problem, cries with Paul, "For this corruptible must put in incorruption, and this mortal must put on immortality." And man sees in his funeral torches heaven's distant lamps.

To be sure modern psychologists tell us we are indulging simply in wishful thinking. But into what realm of achievement has man ever gone but that the trail has been blazed by his imagination and his creative insight. Art, literature, science, no field can be mentioned that may not be rightly called "wishful thinking." Our faith is that it is not wishful thinking, in the sense of being foolish thinking, but that it is our insistent demand for a universe that will not fail us.

Shall not our own faith be strengthened as we think of this man who could do all things, overcome, endure, adventure, through his vital Christian faith. To that victorious life Whittier challenges us in these beautiful lines:

"There from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long."

MAY AND MUST

George P. Gilmour

It is no exaggeration to say that in the two monosyllables "may" and "must" are bound up all the problems of thought and of conduct. If we could hold them in their true balance we would know where compulsion ends and choice begins, what belongs to truth and what to method, where the necessary and the arbitrary meet. But the boundary line between predestination and free-will in the realm of theology we cannot draw primly. Between what belongs to temporal needs and what to external truth in the interpretation of Scripture no man can exactly define. In the realm of conduct most of our troubles come because we cannot see clearly when to say "must" and "must not," and when to say "may" and "may not." Perhaps it is better so, for it leaves us room for the exercise of faith, and for the development of the ripe Christian graces of sound judgment and intelligent tolerance. If "may" and "must" could be easily separated, life would be simple, probably too simple. It is left for us under God to determine how to keep what may be and what must be, unconfused. But the result is that so many of us say "must" where we should say "may," and vice versa, and make a mess of the delicate business of being our brother's keepers, and our own monitors.

"Must" is a word frequently met in the Bible, and often it refers to eternal necessities, e. g., "He that cometh to God must believe that he is, and that he is a rewarder of them that seek him." Yet these "musts" do not imply any forcing. "The Son of Man must be delivered" is a phrase that catches up the consent of Christ as well as the necessities of the Incarnation and Passion. "May" is a word less frequently used, but present, e. g., in such a phrase as that in the Parable of the Wicked Husbandmen, "It may be they will reverence my Son," as though God left the exercise of choice to us, in the face of the eternal necessities that undergird all successful life. It is our privilege and responsibility in our own lives to bring the two words together, so that we obey from our hearts the will of God.

Our Lord did not separate the two words clearly, but he used them unerringly. Who but he knew that the Young Ruler must give up his wealth and that Mary and Martha might keep theirs? St. Paul used them more carefully than did any other man of his generation. He kept clear in his mind the distinction between "must" and "may" in the difficult problems raised by circumcision, meat offered to idols, payment of ministers, marriage, and the sharing of wealth. But the church has not always kept the distinction clear, and has made optional things that are necessary, and obligatory things that are non-essential.

We do not keep it clear ourselves. We are at present in the hey-day of the optional, in reaction after the unwise arbitrary requirements of a generation ago. Even the saving knowledge of Christ has become optional for some in a passion of hatred for the word "must" in theology. But surely it is possible to transfer certain practical matters of social life to the column of individual choice without carrying over the very truths that brought the church into being. For it is because there are eternal verities in Christianity that we can find peace and assurance. It is because there are countless activities that are marked "may" that we can make sacrifices of what we might legitimately have, and can see the faith go on from generation to generation without fear that, like the Old Testament code, it will become old and likely to vanish away because it became a burden of arbitrary requirements that obscured the deeper necessities. We may if we will, tithe mint, and anise, and cummin, but we must remember judgment and the love of God, and the necessity for regenerate hearts and for communion with the Son of God.

DEFERRING THE EVIL DAY

George P. Gilmour

Shakespeare's lines are only too true which say,

> "The evil that men do lives after them,
> The good is oft interred with their bones,"

because there is a type of goodness that does drop into the grave along with the man who practices it. The reason is that it is planned only for one generation, and is not reproductive. Reproductive goodness passes on from generation to generation, and the grave of the man who has it is only an incident not a terminus. It is with this type of goodness that we are interested, who plan for the spiritual welfare of the next generation. We see that sentimental piety, and stodgy piety, and censorious piety will not commend themselves to those who come after us, but it is not so easy to develop the type of piety that is contagious and abiding; that by its good works commends the Father who inspires it.

Rightly enough we spend most of our time studying the religious contribution of men whose piety was reproductive, Abraham, our Savior, St. Paul, St. Augustine, and Martin Luther. But there is much piety in the Scriptures that failed to inspire the next generation and it, too, has something to say to us. Solomon for all his wisdom, had no reproductive quality about his goodness, and Hezekiah, good and earnest as he was, failed to pass on to his son the thing he felt in himself. The reason for Hezekiah's failure is, in part, that his goodness aimed more at deferring the evil day than at defeating evil itself. At least that is all that it did.

Hezekiah was very busy about his religion. He broke up the brazen serpent, destroyed heathen shrines, and forbade erotic cults, but he never got below the surface, and soon his reforms were forgotten and the work had to be done all over again. The reason lay partly in Hezekiah himself. So far as physical good was concerned, what he did lived after him, for his waterworks and earthworks served Jerusalem well. But of moral good he did nothing permanent, because he didn't go deep enough. To apply the phrase of a later day, his life was not "hid with Christ in God." He whimpered in the face of death, and being cured by a special grace, he rushed recklessly into political schemes that had no reference to God's will. In the time of danger from Sennacherib he had been ready to call upon the Lord, but now the Babylonian emissaries called on him, and he opened his heart and his treasure to them without thought of the consequences of such an alliance. God was not one of his resources when it came to boasting to the Babylonian plotters. This foolish fit of self-exposure brought the rebuke of Isaiah, and Hezekiah, shaken for a moment, listened until he heard that the blow from these false friends wasn't due for a long time yet, and would fall on his sons not on himself. Hezekiah's reply in Isaiah 39:8 is one of the strangest in all the Bible. It was in effect this, "I don't care what happens, because it won't happen to me."

And there Hezekiah put explicitly what is put implicitly into much religious life in every generation. Men have enough religion to see them through, but there isn't enough left over to give the next generation a chance. It is one of the commonest "blind spots" in the eye of the soul, this failure so to act and think that the ages to come will benefit. It is a goodness that defers the evil day, but does not prevent it. It defers problems that must some day be faced, partly under the excuse that discussion would only advertise them, partly from a love of ease. And the young growing up to face these things get no help, and drift and are alienated. Had Hezekiah done for Manasseh what St. Paul did for Timothy, the history of Judah might have been a less bloody one after good but short-sighted Hezekiah was dead.

CHAPTER XIV

THE OBJECTIVES OF RELIGIOUS EDUCATION

WHAT MAKES RELIGIOUS EDUCATION CHRISTIAN?

Luther A. Weigle

EDUCATION is concerned with religion whenever it faces questions of worth or value, whenever it passes beyond the mere imparting of knowledge or skill to a consideration of the ends or purposes, the worths and values of life. It becomes religious when it is conscious of the presence and power and love of God, in whom all values find their ultimate sanction and meaning. It becomes Christian when it espouses the worths and values for which Jesus Christ lived and died, and when it believes that the character and disposition of God are shown to men in and by Him.

The urgent need of our time is that education should become more definitely religious and that religious education should become more thoroughly, radically, deeply Christian.

I. *Religious education is made Christian when it shares in the method of Jesus Christ.* Jesus was a teacher. The Sermon on the Mount was not a sermon at all. Recall how it begins: "His disciples came unto him and he opened his mouth and taught them, saying." Recall how it ends: "When Jesus had finished these words the multitudes were astonished at his teaching, for he taught them as one having authority and not as their scribes."

Jesus taught with authority. Not the authority of the scribes, legal, official, ecclesiastical authority, but with the authority and power of insight into the truth.

The most elemental of the qualities that go into the making of a great teacher are a capacity for fellowship; the ability to reveal to his fellows new horizons, deeper insights and higher goods; and the power to stimulate them to vision and grasp, to initiative and good-will. Jesus had these qualities supremely. His method of teaching was to give himself unstintedly to fellowship with his pupils in a common life. In his respect for the personality of his pupils; in his education of them by association and participation in common tasks; in the freedom and spontaneity of his procedure; and in his rejection of all reliance upon force or upon the mere transmission of tradition, and his encouragement to seek the truth that frees the spirit of the learner and begets within him responsible, creative self-controlled personality—in these respects Jesus' method is a model for us today.

II. *Religious education is made Christian when it shares the ethical values of Jesus Christ.* The Christian teacher believes in Jesus' way of life and seeks to lead his pupils in that way. That means the acceptance and practice of the principle of love as He enunciated it and lived it. It means the practice of the Golden Rule, and the estimation of all goods and all greatness in terms of service. It means the acceptance of that remarkable reversal of the judgments of the world respecting happiness, which is recorded in the Sermon on the Mount. It means fighting the battle against one's own sin, not merely in the field of external behavior, but in the inward depths of the heart, in the secret springs of thought and motive. It means a resolute stripping ourselves of all sham, pretence, and insincerity, and living a true, straightforward, honest, and fearless life.

It means, moreover, the application of Jesus' principles, not only to individual lives, but to the whole body of human social relations. Christ's conception of the Kingdom of God was a vision of a new social order, as well as of a new relation of individual men to the Father of their being. In our day, the social application of the principles of Jesus involves problems of peculiar urgency and of unprecedented difficulty. These difficulties lie, partly in the fact that men live up to Jesus' principles so poorly, partly in the changing circumstances which keep confronting us with ever new and perplexing problems. The forms even of Christian morality change as the generations come and go, each conditioned by the successes or failures which it inherits and the opportunity which it discovers. But beneath all change there abide certain principles of eternal ethical good, and the Christian finds these principles revealed in the life and teaching of Jesus. In Him was life and his life was the light of men.

III. *Religious education is made Christian when it shares the gospel of Jesus Christ*—when it is undergirded by His revelation of the character and disposition of God. Jesus' way of life was grounded in his understanding of the structure of the universe. Love, forgiveness, mercy, sincerity and good-will are principles of His life, not just because they are ideal aspirations of His own, or because men have agreed to regard them as virtues, but because they lie at the heart of reality. God has these qualities. God is love, forgiveness, mercy, grace and truth.

Jesus accepted the conception of God which the great Hebrew prophets had proclaimed. He took for granted the high and pure ethical monotheism, the conceptions of the goodness and justice of God, and the truths concerning the creative and sustaining relation of God to the universe which had been revealed to men through them. But Jesus went beyond the Hebrew prophets in his teaching with respect to the Fatherhood of God. His characteristic and constant emphasis was upon the character and disposition of God as Father of men. He revealed God as loving men, caring for individuals as well as for nations, seeking men to be His children, hearing and answering their prayers as a parent would his child's request, forgiving freely their folly and wrong, redeeming them from sin, and empowering them by His grace to newness of life. This was the gospel—the good news—that Christ came to bring.

The miracle in Christ is that He not only *taught* this gospel—this good news—about the character and disposition of God. He Himself *was* that gospel. He lived it. In Him the character and disposition of God "dwelt among us, full of grace and truth." If we try, by the farthest stretch of the imagination, to conceive what God would be like were He to assume flesh and be as one among men, we cannot get away from the character of Jesus Christ. He would be like Jesus. Discussions concerning the divinity of Christ too often proceed upon a logical basis quite contrary to fact. The question is asked, Was Jesus divine? as though we first knew what God is like and could then undertake to compare Jesus with Him. The fact is just the opposite. It is Christ Whom we know, and our question must be: Is God like Christ? Is God what Christ revealed Him to be?

To that question the Christian answers, "Yes." However far above and beyond our limited minds the being of God may lie, however rightly reverence shrinks from the attempt to encompass Him in fragile concepts and partial definitions, it is the faith of the Christian that in Christ we stand face to face with ultimate reality, we catch a vision of the heart of God. That faith, that vision, gives power. It lifts men into newness of life. It makes possible the fellowship with God in prayer and in action which recreates desire, awakens insight, and assures self-control. It saves men from petty and sordid interests, from conflicts of impulse, and from sin. It offers salvation, not just beyond death, but here and now.

It is a great mistake to sunder evangelism and religious education as some folks do. The word evangelism means gospel. I am unwilling to surrender the words "evangelism" and "evangelistic" to itinerant revivalists or even to preachers. The term evangelism does not refer to a method of spreading the gospel but rather to the content of the gospel itself. Any method that brings the gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of old and young, men, women or children, is an evangelistic method. Evangelism and Christian religious education belong together. Schemes of evangelism that are not educative or not followed by further steps in religious education are transient and barren. Schemes of religious education that are not evangelistic are not Christian—they fall short of the power of the Gospel. Better evangelism through better religious education, is the urgent need of our time.

IV. *Religious education is made Christian when it leads to the commitment of the pupil's life to Jesus Christ in faith and to loyal enlistment* *in His service.* A Christian is one who believes Christ, believes in Him, trusts Him, accepts His leadership and is loyal to Him. In the early centuries of the Christian church the candidates for baptism, having renounced Satan and all his works and ways, made covenant with Christ in a striking phrase: "I enlist with Thee, O Christ." That is a literal translation of the Greek words of the covenant. It is a military term that was used. It pledged one to the loyalty of a soldier. The man who took that vow of allegiance thereby acknowledged Christ as the Captain and Lord of his life, and enlisted for service under Him. It might be well if more of that old militant spirit possessed us; if we realized more fully that Christian discipleship is an enlistment for service, and that the fight against lust and greed and wrong within us and about us, constitutes an ample and robust "moral equivalent of war."

The battle is on between those who believe in Christ and those who do not. Great things are being done in these days in the name of Christ and much that does not bear His name yet shares His spirit. But the foes of Christ have never been more open in their antagonism. His way of life is derided as a code for weaklings and slaves; his revelation of God scorned as a mere phantasy of the imagination. Our time is strikingly like those closing years of the eighteenth century when the moral and religious life of America touched its lowest ebb—when French scepticism and infidelity became the fashion, when Tom Paine turned his amazing gift of popular pamphleteering from advocacy of the cause of American independence to a denunciation of Christianity, when at Princeton there were in one year but two students who would admit that they were Christians, when Lyman Beecher, entering Yale College as a Freshman, found that all the members of the Senior Class were avowed partisans of the leaders of the French Revolution.

The world now, as then, sorely needs a revival of religious faith. Just as this period of the eighteenth century, with its barren Deism and open infidelity, was succeeded by the Evangelical Awakening, the Great Revival, the Methodist Movement, and the fervors of Pietism, we may expect that the denials and excesses of present unbelief will lead to a new spiritual awakening. But this awakening will be unlike that of the early nineteenth century—less individualistic and more social-minded; less emotional, and better grounded in the understanding of natural law; less given to escape from the world, and more eager to remake the world and to build therein the City of God. Such a revival will not come through a reassertion of old authorities. It will not depend upon particular types of ecclesiastical organization, special credentials, or dogmatic shibboleths. It will frankly accept truth wherever truth is found; it will integrate the scattered interests of men; and it will consecrate to the service of God every worthy thing that the sciences and arts have to offer. It will be a revival through more effective Christian religious education. It is to the ministry of such a revival that we here dedicate ourselves.

SOUTHERN CALIFORNIA [redacted]
OF THEOLOGY [redacted]

RACE EXPERIENCE IN RELIGIOUS EDUCATION

Theodore G. Soares

Education grows out of race experience. If the race had not learned anything by its experience of living it could not teach anything to its youth.

Before books were written education was largely the acquisition of race experience by the simple process of children growing up with the elders and sharing their life. They got their ways, their speech, their attitudes, their prejudices, their skills, the common body of knowledge, and their religious beliefs, memories, and practices.

No small part of our own education comes in the same way. Psychologists are calling attention to the vital significance of the early years of life when the "ways," in which the child will go, are largely set. What is this but race experience coming down to the new generation?

Our first educational task, therefore, is to endeavor to secure a selection of race experience so that in the life of the home, the school, the church, and, as far as possible, the community only those social attitudes will be presented to the child, which we feel to be desirable. Out of the race experience which we ourselves have shared we must remove the errors, the vulgarities, the bigotries, that they may not be handed on to another generation.

The child constantly faces problems of conduct. In the nature of the case he needs our help. The educational danger is that we hand over to him race experience by the simple process of authority. Discipline is often only imposed race experience. It is uneducational because it is imposed and not achieved. The child has not worked his way into it. The obedient child, therefore, may be simply the conforming child, willing to accept what he is told.

Far more significant is the ability to search out in race experience the material that may help one solve his problems. The child can realize that right and wrong have always been before men, while the wise have found some good ways, which may help us to find in our day what is good. Our new curriculum is making large use of this technique.

More of life than we realize is participation in the social activities of our group. In religion this is particularly clear in connection with the church, one of our most significant social institutions, and with the large range of activities which it carries on. The Sunday school has made the great mistake of separating the children from the elders in the church life. Instead of taking advantage of this unique opportunity to share the race experience of worship, the common heritage of hymnody, of prayers, of great religious expression, of symbolism, of pageantry, we have put off the children by themselves and told them that they do not belong to the church. We have tried to teach them the race experience instead of sharing it with them in the social institution.

Perhaps our topic is particularly thought of in connection with literary knowledge—those elements of race experience which are in books. And here there is well founded fear of making education the imposition of learning tasks. A true psychology would realize that fundamental in human nature is the desire for new experience. Why does a boy love to go into the woods with a man who knows woodcraft and woodlore, or out into the night with one who can read the sky? Why do the young want to hear about travel in strange lands, and the doings of picturesque people, and the adventure of the men and women who were not commonplace? They are seeking new experience. They are not solving problems except the supreme problem of how to live intensely. The great store of race experience is waiting the entrance of eager youth. Anything that men did well or said well is education if we can make their experience our own.

In religion, the question for us to ask ourselves is, what great experiences lie in our religious tradition into which our youth can enter meaningfully? It is not, what information we think they ought to have, what knowledge they ought to acquire, but what has been so significantly done that they can re-experience it. I have seen college students writing home about the way Amos has moved them to think of our industrial life. I have seen young people eagerly talking about the source of Jesus' moral poise and power. I have seen boys and girls with beating hearts reenacting the sublime incidents in Paul's career. I have seen a high school group eagerly follow the story of how the Bible came out of the experience of heroic, earnest men. These were not informational disciplines, they were excursions into new areas of vital human experience.

BUILDING A CHRISTIAN SOCIAL ORDER THROUGH RELIGIOUS EDUCATION

GEORGE A. COE

"Let the churches mind their own business, which has to do with the spiritual life, while we attend to our job, which has to do with economic processes and with government!" So speaks one of the voices of our time.

The advice that it offers is not without merit. For the business of the church, is, indeed, the promotion of spiritual living. But this implies that wherever the quality of persons is being influenced, there religion has a concern; that whenever two human beings or two millions of them enter into relations with one another, whether you call the relation economic, political, or whatever, there, since the making of men is in process, religious scrutiny is altogether in order.

Any system or custom that exploits or stunts a personality offers a challenge to Christianity; whenever anybody is released from superstition, ignorance, fear, evil habits, poverty, oppression, or the suffering or doing of any injustice, there the cause of true religion advances. When we are completely Christian we shall insist that all the resources of the world—all of them—shall be devoted to the development of persons and of a society of persons bound together by intelligent good-will.

Christian education, consequently, has to do with the whole social order as far as it influences the character of individuals and the quality of interindividual relations. What happens to personality in industry, commerce, finance, law, government, and in customs that often are stronger than law, is a proper and necessary concern of the Christian teacher, whether in the pulpit or in the church school. Effective education in this sphere requires four things:

I. We must recognize human need wherever it exists, and therefore we must teach social facts, and we must develop in learners a habit of going after such facts.

II. We must attend to the causes of human weal and woe, and we must develop a habit of finding the causes thereof.

III. We must develop the capacity to judge social values, and a habit of continuously judging contemporary events and conditions.

IV. We must develop habits of social action intelligently directed to the reconstruction of present dominant ways of society.

Only a part of the necessary facts can be learned in the public schools, for the information there imparted is so selected and presented as to promote the kind of patriotism and acquiescence that suit the then dominant political and economic forces. The modern state has no intention of going the whole way with the good and the evil in social relations; if religious education does not do this, it will not be done.

When we undertake this kind of religious education, we notice what persons and classes are being hurt; we listen to the complaints of minorities, and we enter into fellowship with the underprivileged. Going into causes, we discover that we ourselves are implicated in social evils that require social surgery. The difference between religious sentiment and religious living now overwhelms us. We find ourselves forced to revise and transcend our conventional codes.

A church is an employer; it hires sextons, scrubwomen, pastors, teachers, printers, editors, and others. Whenever it builds an edifice of wood, brick, or stone, it enters into the industrial system as a part thereof. How, then, do employment relations within the church differ from those outside? What is the difference, industrially, between erecting a place of worship and manufacturing cotton cloth? Here are first-hand materials and questions for religious teaching, here judgment can be trained and action initiated.

There is emergency need for Christian education concerning citizenship and the state. For the modern state is encroaching upon the domain of conscience. In the United States, naturalization is denied to persons whose conscience, for avowedly Christian reasons, does not permit them to make war. Military training is extending among educational institutions, and with it goes into young minds the military man's philosophy of history and of manly duty. Civil liberties that are bulwarks of Protestantism—freedom of speech, of the press, and of assemblage—are suppressed in areas that are covered by this association. The assumption is growing that the state is final moral authority for the citizen, and that the church exists by permission of the civil power.

If these are not matters for correction through Christian education, what meaning, pray, has our religion for the social order? The truth is that we have neglected to instruct the young concerning the religious meaning of citizenship, conscience, patriotism, law, and the state. At no point is there greater need for immediate reform in the church school. But this reform must pass on through information and enlightened judgment to definite action by church forces. These unrighteous decisions concerning naturalization must be reversed by either judicial or legislative action; the militarization of education must be stopped; the army uniform must disappear from high school grounds and college campuses; civil liberties must be restored. A socially healthy Christian education will induct the young into all this.

When we contemplate the social order, not merely of the last few decades, not merely of the modern era, not merely in its extension backward into Rome, Greece, and Judaea, but in its totality as a movement out of the brute into the human, from the sub-personal to the personal, from unmitigated force to cooperative control of force—when we put our social education into this picture, then we appreciate both the immense depth of our task and the immense moral power that is at work in the evolution of man and of society.

Government always has imposed the will of a ruling class upon the masses. The ruling class always has used its power to further its own supposed self-interest. Customs and standards, which often are as powerful as law, always have had the one-sidedness of those who are in positions of advantage. This is the kind of world into which we were born; this is what gives us our problem and sets us our task.

But, through this whole process, historical and pre-historical, something has been at work that is more powerful than force. Mere force never has been able to make itself secure—it provokes, rather, insecurity; self-interest never has been able to consolidate and give permanence to a ruling class. By a sort of social gravitation, interdependence of men increases, and with it the convincingness of the cooperative attitude. The little question, "Is it fair and just?" appears—a question that no one can slay, imprison, or bribe into silence. It has given to oppressed and exploited classes a weapon that spears cannot pierce or cannon break. This little question makes force apologize for itself, and attempt to justify its deeds in a court not of its choosing. Selfishness, in the presence of this question, offers charity as a compromise, and then rationalizes itself into a belief that private selfishness is for the common good.

The social significance of Christianity and of Christian education resides in this wee question. It reflects our conviction as to the worth of persons; it puts into action the love, the implacable love, that we attribute to God as his character and to ourselves as the sum of our duty. "Is it fair and just?" Christian education must wrestle with this question, and with it we must confront force and privilege in contemporary society. "Let the churches mind their own business!"

THE DEVELOPMENT OF CHRIST-LIKE CHARACTER

Canon H. J. Cody

Since the meeting of the last International Convention in Toronto twenty-five years ago, a new human world has come into being—in fact, almost a new material world as well. Many things have passed away in this quarter of a century. Not all things are yet made new.

Amidst these rapid and confusing changes it is difficult to get a coherent view of the world's religious and moral situation. The Jerusalem Conference in May, 1928, sought to do this and did much to clarify our thinking. One thing is clear. The superiority of western civilization is seriously and widely challenged. Among the factors which confuse and complicate our world situation are the growth of rampant nationalism, the spread of radicalism, the emergence of women to a new place of influence and responsibility, and the development of a highly secularized mechanistic civilization. We need to remember with humility that the flow of this mechanistic industrial civilization with its antagonism to all religion and spiritual values has its rise in our own western civilization.

The material prosperity and mechanistic philosophy which have spread to the Orient have had a blighting effect upon personality and devitalized these historic civilizations creating a ready breeding ground for communism and mechanistic capitalism. The Christian forces of today face a world of new and baffling problems.

In the face of the world situation the word used with greatest frequency has been "reconstruction." We have been busy with reconstruction of everything except that which is most essential of all—human personality. We need a better social order, but we need supremely a better type of men and women, of boys and girls, for the social order. The secret of Jesus for making an old world over was in developing in others personalities like his own.

The development of Christ-like character is properly the dominant and all-pervasive objective of all Christian religious education. Character is what a man is himself. We must guard with supreme vigilance against the threatened divorce of morality and religion. They belong together. Christ-like character is the great purpose of God in creating man.

The source of Christ-like character is in Jesus Christ himself. He embodied our supreme ideal of character. He, himself is the Christian's goal and Lord.

We cannot become Christ-like unless we know what he was like. The supreme need is for a closer acquaintance with him. Perhaps one meeting a week less and one chapter a week more would make us more Christlike. To know him and to be like him is the final goal of Christian education.

CHAPTER XV

SOME UNMET NEEDS IN RELIGIOUS EDUCATION

LEADERSHIP THE BASIC NEED

ERNEST FREMONT TITTLE

IN the churches, as everywhere else, leadership is the basic need. It is not, I fear, too much to say that the church is destined to dwindle into a state of spiritual and social impotency unless it is able to secure a more adequate leadership than it now has. Missionary boards are employing all sorts of pitiful devices in a frantic attempt to solve their financial problem, but surely it is becoming sufficiently clear that the only permanent solution of that problem is a type of leadership in the local church which is able to secure for religion and for the enterprises of religion the consideration which they deserve.

The notion that the church must raise vast sums of money in order to be effective is completely invalidated by its own early history, for never was the church more effective than it was in those first three centuries of its existence when it lacked material resources but possessed such spiritual resources as vision and courage and love. Great is the power of money, but greater still is the power of spirit. A church too poor to support expensive missionary undertakings but sufficiently Christlike to arrest the attention of the world would be vastly more effective than a church possessing material resources but lacking spiritual resources can ever hope to be. I for my part feel inclined to agree with the recent head of the University of Michigan when he says that "one man flying the Atlantic produced more spiritual inspiration for clergy and laity alike than did all the divinity schools in the same year." Would not an arresting exhibition of the mind of Christ in the church which calls itself the body of Christ furnish to the world more real inspiration than would the mere raising of hundreds of millions of dollars for work at home and abroad? But an arresting exhibition of the mind of Christ is not likely to appear in any church unless it is able to command and willing to support a prophetic leadership. Leadership is undoubtedly the basic need of the church.

Now in the hope, none too confident, that this discussion may get somewhere I intend to confine it to two men who, in my judgment, occupy the most strategic positions in the church of today; namely, the preacher and the director of religious education. The titles which they now bear, when placed over against each other, are regrettably misleading, for the preaching function is not necessarily confined to the preacher and the teaching function must not be confined to the director of religious education. Children no less than adults need inspiration, and adults no less than children need education. In my judgment, the training both of the preacher and of the director ought to be very nearly identical. They are both called to be teachers. Let both preacher and director become creative teachers and it will not matter much what you call them. Let them fail to become creative teachers and in that case, also, it will not matter much what you call them.

In order to be a creative teacher a man must love people. For if I speak with the tongues of men and of angels, and even of directors of religious education, but have not love, I am become sounding brass or a clanging cymbal. If I am fully acquainted with the latest theories of religious education and am prepared to reject the old material-centered basis of curriculum construction in favor of a pupil-centered basis, but have no love for my pupils, I shall never become a creative teacher.

In colleges and universities today there is a growing dissatisfaction with teachers who look upon students as an unavoidable nuisance which must for financial reasons be endured by aspiring doctors of philosophy whose chief interest is research. Here's to the men who are devoting themselves to research. May their tribe increase, and may they soon be placed in positions where they will not be required to teach. Teaching should be reserved for those who love to teach because they care not only for truth but for students.

It is no doubt important to determine to whom the director of religious education should be made responsible, whether to the preacher or to some governing board, but it is, I submit, ever more important to find a preacher and a director of religious education who will have the grace to be tenderly affectioned one to the other, in honor preferring each other. Let two such men be found and they will under almost any circumstances be able to cooperate. But given an organizational set-up that is as theoretically right as Euclid or Einstein, if you cannot find a preacher and a director of religious education who have the grace to love each other, of cooperation there will be mighty little.

Let it also be said that they ought to be able to love us. If only they do love us they can say anything to us that needs to be said. Even when spoken in love truth does not always secure acceptance, but it does ordinarily secure a hearing. For love is disarming. My own increasing conviction is that you can say almost anything that needs to be said to people whom you love and who have reason to know that you love them.

Love not only enables you effectively to say certain things which greatly need to be said, it enables you clearly to see certain things that greatly need to be seen. In that illuminating volume, *What Is Christian Education?* Professor Coe ventures to affirm that "more information and a more sharp putting of issues concerning poverty and wealth, labor and capital, race prejudice and injustice, and the real causes of war can be had in the material that is now provided for religious education in the churches than in that which is provided for civic education through the public schools." If that be true, the reason, I surmise, is just the fact that to an increasing number of religious teachers have come the insight and the courage which are born of love.

In order to be a creative teacher a man must view his students not as traveling bags which may be stuffed with quantities of so-called knowledge but rather as travelers who require, to be sure, a certain amount of intellectual equipment but also and especially the power of initiative—the courage to discard any piece of intellectual equipment which is interfering with progress and the wisdom to produce whatever intellectual equipment the journey appears to demand. Creative teaching is never a stuffing process, it is always a developing process. Of the creative teacher it may confidently be said that what primarily he is eager to do is not to fill his students' minds with his own ideas but to help them develop minds which will enable them to make a splendid go of life.

Present-day preachers and directors of religious education should hesitate to commit even their own minds to any closed system of theology or of ethics. They should certainly not seek to impose any such system on the minds of others, assuming that they could do so, which is open to doubt. Do we dare to attribute finality to an ethic supported by a metaphysics which enabled men to live in moral comfort in those dreadful years which witnessed the hatching of a World War? Men who are faithful husbands, kind fathers, amiable friends, loyal citizens, *and* ruthless industrialists, *and* conscienceless speculators, *and* jingoistic nationalists, institutional religion has long been accustomed to pronounce good, but it is only too evident that they are not good enough. They are not good enough to build anywhere in this world the city of God or even to prevent civilization from going to hell. And who can successfully deny that an inadequate ethic has been supported by an inadequate theology—a theology which has failed to furnish the all-essential dynamic for courageous and creative living.

We have, I hope, reached finality when we say that love is the greatest thing in the world. But who today knows or even pretends to know just what love would do in business or industry, in the dealing of nation with nation or of race with race? It is, I should say, only too evident that for most human relationships the concrete demands of love remain still to be discovered.

More than any preceding generation we have reason to believe that Jesus of Nazareth was indeed the Way, the Truth, and the Life. History has supported him at almost every point. It has affirmed the fundamental rightness of his attitude toward wealth, his attitude toward the sword, and his attitude toward all sorts and conditions of men. If he was right, it is clearly incumbent upon us to try his way; and if we do desire actually to try his way, we shall be obliged to engage in a vast deal of experimentation requiring both intelligence and courage, for in vast areas of human life no one yet knows what the way of Jesus concretely is and no one can find out by any mere exegisis of New Testament texts.

We have perhaps already said that the church needs a leadership which is very courageous. Without intellectual courage the church will lose the respect of intelligent persons. Without moral courage it will lose the respect of persons who are morally in earnest.

Preachers and directors of religious education who have intellectual courage will not be afraid of truth. It would greatly surprise them to discover that in respect of any vital matter Jesus of Nazareth was wholly wrong; for life appears to proclaim his essential rightness at every important point. It would not greatly surprise them to discover that Christianity during the nineteen hundred years of its development has absorbed a considerable number of untenable beliefs; in which event it would be their concern not to keep Christianity intact but rather to reshape it in accordance with the fullest knowledge and finest insight of their own time. And attempting to do so they would consider themselves to be entirely loyal to that brave, free, and creative spirit who on the last night of his life is reported to have said to his disciples, "I will ask the Father to give you another helper to be with you forever, even the spirit of truth."

Preachers and directors of religious education who have moral courage will not be afraid of opposition. If they are wise they will never court it. If the prophets of mankind had been a little more patient with mankind, perhaps not so many of them would have gotten into trouble. But all this being granted, the very significant fact remains that Jesus was crucified.

Today when churchmen refer to the noble company of martyrs they do not ordinarily have in mind anybody who is now alive. But why? Is it because there is, happily, no longer any need for Christians to suffer for their convictions, or is it because, unhappily, Christians no longer have any convictions for which they are willing to suffer? Whenever the church has stood for something that compelled people to examine the character of their social order and the quality of their own lives, it has become a force in human affairs and has, let it be noted, commanded the respect even of those who assailed it. Whenever the church has stood for nothing for which secular organizations were not also standing, the world has neither opposed it nor paid very much attention to it. As a prophetic institution challenging the validity of things as they are in the name of things as they ought to be, the church would be taken as seriously today as it was when the Roman Empire attempted to destroy it.

The basic need of the church is leadership and it is, I believe, becoming increasingly clear that the kind of leadership which the church requires is one which is inspired by love, guided by knowledge, concerned with the development of persons, convinced of the possibility of a better world, and backed by abundant courage, both intellectual and moral. The most serious and urgent of all our tasks is just that of presenting a challenge of so high and commanding an order that men of ability and courage will be glad to respond to it.

THE RELIGIOUS EDUCATION OF THE NEGRO

JAMES W. EICHELBERGER, JR.

The Negro constitutes approximately one-tenth of the population in the United States. In Canada, there is a gradual increase. A program of religious education for North America should meet the needs of so large part of the population.

As a member of the human family and a citizen, the Negro is motivated by the same cultural and religious influences, and other impacts of civilization as are the race-groups among whom he lives. He needs what any other member of the human family needs.

On the other hand, many human and civil rights accorded others in North America are denied the Negro. He is discriminated against in housing, employment, wages, educational and vocational opportunity, recreation facilities, property rights, the privilege of voting, law enforcement, provisions for maintenance of health, and the protection of life itself. He is isolated, for the most part, into distinctly Negro denominations or into local organizations specifically for Negroes in interracial denominations. The discrimination against him, his isolation in religious organizations, his increasing sensitiveness to the discrepancy between the professed ethical standards and practices of American Christianity, and his consequent social inheritance have created distinct needs peculiar to the Negro in addition to the needs he has in common with all mankind.

The religious education of the Negro has also far-reaching implications. Race and class conflicts are the most disturbing elements in the present social order. The exploitation of races and classes by professing Christian peoples is the master iniquity of our age. It has embarrassed Christianity on every front. The Negro being the most underprivileged group in North America, the treatment accorded him is increasingly recognized by non-Christians around the world as a test of the validity and power of Christianity. The total program of Christian religious education must develop a leadership having the compelling convictions of Jesus with respect to race and class which will secure equality of opportunity for the Negro, or by its failure multiply the difficulties to the spread and effectiveness of the Christian enterprise.

The amazing progress of the Negro is well known. Within sixty-five years he has decreased his mortality rate fifty percent or more; reduced illiteracy from 90 to 10 percent; won distinction in educational and various other pursuits; proven his ability in almost every field of human endeavor; accumulated $2,000,000,000 worth of property; evidenced his worth and increasing sense of social responsibility in peace as well as in war. He has 47,000 churches with over 5,000,000 communicants. He maintains six denominations each having a membership of from 250,000 to 2,000,000. He also has membership in more than twenty interracial denominations in seven of which he holds national office. Increasingly Christian ideals are manifested by the race in personal and social control.

Notwithstanding this progress, the Negro still has tremendous needs which religious education should meet. According to the United States Public Health Service, his death rate is 87 percent higher in the cities than the death rate of white people, and 49 percent higher in rural communities. Preventable disease is correspondingly high with slim chances for proper treatment. There is said to be only one hospital bed available for each 1,941 Negroes, the majority of hospitals restricting the number of or excluding Negro patients. There are only 3,500 Negro physicians, approximately one to every 3,343 Negroes. Opportunity of internship is afforded only 30 Negro medical graduates annually.

Among other contributing causes of the high sickness and death rate are lack of training in hygiene and sanitation, a general feeling among the masses that "you can't die before your time comes," limited economic resources, lack of recreation facilities, and poor housing conditions.

His opportunity for securing an education is greatly limited. Eleven states having separate schools with a Negro population of 34.3 percent expend 11.7 percent of the entire school appropriation for Negro schools. Obnoxious restrictions and discriminatory practices are prevalent in other sections.

Employment at a living wage (not a saving or social wage) is probably the Negro's most crucial need. "He is the last to be hired and the first to be fired." The necessity of the women and children being employed away from their homes is fraught with direful consequenecs to the family life of the race.

The typical housing and exploitation of Negro tenants is a blot upon civilization.

From 1885 to 1929 there were 4,284 lynchings in the United States, 3,234 of which Negroes were the victims.

While Negro congregations are building and purchasing expensive church buildings, the most of such buildings do not have space and facilities for a modern program. The feeling is still prevalent that religion is caught and not taught. A great number of ministers come from the seminaries without having had sufficient courses and experience to give enthusiastic and constructive leadership in religious education. There is an appalling need of trained lay leadership. Not a single demonstration has provided a curriculum derived from the needs of the Negro, and the lesson material would indicate that no cognizance is taken of his needs in its preparation.

THE CHURCH AND HER CHILDREN

Mary Alice Jones

It was nearly two thousand years ago that Jesus said, "Suffer the little children to come unto me, and forbid them not." His disciples, good men, deeply interested in the work of Jesus, would have sent them away. The Christian church has, through the years, been more like the disciples than like Jesus in its attitude toward children.

It was just twenty-five years ago at the last International Sunday School Convention held in Toronto that there was introduced the idea of graded lessons in the children's departments. The idea was received with anything but approval. After vigorous debate it was voted down, and it was not until four years later that lessons based upon graded outlines were authorized for the children's departments. It is difficult to overestimate the importance of this step.

It was soon discovered, however, that instead of settling the problems of the religious education of children the graded lessons simply opened the way for other problems! First of all, it was discovered that the teachers needed to be taught how to use the material. A great impetus was given to the training of leaders. But the more the teachers studied, the more they demanded! Church buildings must be remodeled so as to provide for separate rooms in which children could be taught. But even this was not all. There must be graded worship as well. Thus we come to the present-day graded, departmental church school, with separate worship as well as separate lessons.

It is a long way from the defeat of the idea of graded lessons in the Sunday school to the erection, as a matter of course, of expensive church school plants providing for a completely graded program of religious education for both Sunday and week day. But, now is the time, not for looking backward and congratulating ourselves on the distance we have traveled, but for looking forward unto the things that are before.

The remarkable progress in the science of child study has given us data which help us to know how children learn, how motives and ideals are developed, how character is formed. We are, then, in a better position to make our teaching effective; there is less excuse for bungling the job.

We have indisputable evidence that there is no task which can compare in importance for the future of civilization with the nurture of childhood and youth.

The world in which our children live today is so vast in extent, so crowded with activities, so full of conflicting standards, so limitless in its possibilities of using power, that increasing numbers of children are becoming bewildered and overwhelmed. Our children find conflicts in standards of behavior among those whose precepts and examples have weight. The movie, the church, the home, the school—how often they disagree, and how disturbing such disagreement is to a child groping his way toward a type of conduct that is approved. The present situation presents a challenge to us which no past generation of teachers of religion ever faced.

The state and child study associations are doing a great deal. The national government as well as state and provincial governments have bureaus of child welfare; communities have child guidance clinics for discovering the roots of behavior difficulties, child health clinics for removing physical handicaps, character education in the public schools to build up standards of conduct—these are making large and welcome contributions to the nurture of childhood. But it is our thought that there is *something more* which our children need, something which gives meaning and significance to all the rest. Our children need religion. It is the unique and indispensable function of the church, in cooperation with the home, to give our children the opportunity of developing religiously.

Is religion to be simply one interest, and rather a remote one at that, out of the many which press upon our children for attention, or is it to be woven into the fabric of life? What difference will this conception of religious education, as the interpretation of all of life in relation to God and his purposes, make in our program of religious education for children? Obviously, if we are to interpret experience, we must deal with experience. We must take account of the health laws which our pupils are learning, the scientific discoveries, the geography, the history. We must take account of the home, playground, school, community relationships in which our pupils live seven days a week. With these experiences we must deal and so enrich and interpret them that fellowship with God through appreciation of his handiwork and through living the Christian life in everyday relationships becomes an actuality.

To put this point of view, this concern for the present experiences of our children, into our program will call for certain adjustments. In the first place it will require a shift of emphasis in teaching. The tests of effectiveness will be, not how much material can be repeated, but how far along the pupils have come within a given period from where they were in their ability to live the Christian life.

In the second place, our program will require more activity on the part of the pupil. Even the most beautiful room and most carefully planned program will not be sufficient. It is the children and not the superintendent for whom the department exists. Then they should have some of the joy of caring for the church by helping to make their room beautiful; they should have the privilege of helping to plan for the sessions, of working to get ready to make a contribution to the program.

Such a plan will require an adjustment in the organization of children's work in a church school so as to provide more time. There is probably no one plan for getting more time which will be possible for all churches. Some will want a Sunday hour and a weekday hour; some will want a two or three hour Sunday session; some will want a Saturday session. Many will want a vacation school in addition to other plans for more time. But that each school must discover some plan for getting more time seems clear if it is to provide for its children a program of *learning* rather than a program so largely of *listening*.

In the fourth place, such a program may require some change in schedule and building. The artificial divisions between study and worship, between fellowship and service will disappear if the children are allowed more opportunity to think and plan for themselves. Perhaps we shall need larger classrooms, and longer class periods. Perhaps we shall need to supplement the informal procedures of the larger class period with a more churchly service of worship in a children's chapel.

Never were Lowell's words more applicable than to our present situation in religious education: "New occasions teach new duties." The vast stores of knowledge regarding child nature which have come to us, the new world in which our children live, present to us new occasions which must teach us new duties in the building of our program. The excellence of a decade ago cannot be claimed as excellence today.

And yet, let us not deceive ourselves into thinking that the viewpoint which we are advocating is new. Rather, we are pressing forward toward the standard of excellence which Jesus set two thousand years ago. He interpreted everyday experience. He taught not in formal class rooms from textbooks. He taught by the way. He taught his disciples how to live the Christian life, not by a lecture on the virtues but by actual experience in living them.

There is so much yet to be done! There are approximately fourteen million children in the United States and Canada who are related to no religious organization of any kind. There are 1,054,240 teachers of children in church schools of the United States and Canada for whom the denominations affiliated through the International Council of Religious Education are responsible. What is the church doing to reach them with an adequate program of training for their all-important task?

Who is to teach these parents and teachers of children? There are 164 professional workers in the field of religious education of children in the United States and Canada. They cannot provide sufficient leadership. Nineteen of the denominations affiliated through the International Council have no professional workers with children; there are eleven states and four provinces where there are no professional children's workers, not even part time workers, either territorial or denominational. Among the great Negro denominations there is not one professional children's worker employed for full time. Unless we develop resources for training teachers and parents our whole program is doomed to failure.

There must be a deepening fellowship of workers with children, with each other and with God, an increasing sense of companionship with Jesus, the great teacher, who put the child in the midst and said to his disciples, "Suffer the little children to come unto me, and forbid them not." The implication is that they *want* to come. "Forbid them not!" Forbid them not by our own lack of experience in walking with him; forbid them not by our failure to provide a place where the children may learn of him; by our indifference in regard to those who have never had an opportunity to hear of him; by our ignorance of child nature.

"And I, if I be lifted up, will draw all men unto me." To study and work and invest our time and our talents and our money that we may be able so to lift him up that he may be seen above the glitter of present day life, that he may be heard above the noise of selfish strife; to lift him up to all of the children of the world, so that they may come to him in the spirit of joy with which the children of long ago left their play to stand at his knee—this is our task.

A NEW DAY IN ADULT RELIGIOUS EDUCATION

NORMAN E. RICHARDSON

The opinion is widely expressed and accepted that the church has come upon a new day in its educational program for adults. But what are the facts that justify this opinion? How have conditions changed? How and why is the present program to be altered? Just what is it that constitutes this new day?

From the many answers to these questions that might be given, the following are selected as being of special interest to both professional and nonprofessional workers in the field of the religious education of adults:

First, there is almost a startlingly new appreciation of the fact that Christianity was launched, historically, as a new religion, by and as a program of adult religious education.

Jesus Christ, the twelve apostles, and Paul were pioneers in this field. They demonstrated, again and again, that the religious attitudes and beliefs of men and women can be changed. Neither Judaism nor Roman paganism were insurmountable barriers to these early teachers of adults. That adults can learn how to live a new life, radically different from their former ways of living, has been abundantly demonstrated by the founders of Christianity. Under the sanction and inspiration of these past achievements, Christianity is about to launch a new offensive—the further Christianization of the adult thinking and living of mankind.

Second, so many successful projects in adult, secular education are being carried on, at the present time, that, altogether, they constitute what is known as the adult education movement. The brilliant achievements of these projects have stirred the imaginations and quickened confidence on the part of religious leaders. Hundreds of thousands of adults enrolled in university extension courses, night schools, reading clubs, working men's colleges, chautauqua courses, institutes, forums, summer schools, women's clubs, and parent-teacher associations are engaged in systematic study. Despite their years, they refuse to stop learning.

In many instances, necessity drives these men and women to their text-books, class-rooms, and laboratories. It is said that three hundred trades have been lost to American laboring men, during the past ten years. This is one of the far-reaching results of the introduction and use of new mechanical inventions. A machine was installed recently in an eastern city that does the work formerly done by 150 men. This machine is run by seven men. Two of these seven men had to learn a new trade, the care of this machine. Men and women, by the tens of thousands, and from necessity, are learning new trades.

In a city in Pennsylvania recently, a man forty years old lost his position in a glass factory. Immediately he started out as an undertaker. In his new profession, evidently, he could use very few of the skills and little of the knowledge needed in his trade as a glass-blower. He had many new lessons to learn. But he is learning them.

Religious leaders are saying: If a glass-blower at forty can become a successful undertaker, a socially respectable agnostic can become a Christian theist and a man whose chief passion is to make money may yield his highest loyalty and devotion to Jesus Christ. Even at fifty or sixty he may adopt as the chief purpose of his life, that of realizing the Kingdom of God in modern industry, education, government, commerce, or international relations. If adults can be educated in technical, vocational, cultural, and civic subjects, why may they not, in equally vast numbers and with equal thoroughness, be educated in religion?

Third, under the influence of this modern adult education movement, the further secularization of modern society is being greatly accelerated. The minds of adults are becoming increasingly preoccupied with material matters. Interest is money, in travel, in education, in mechanics, in natural science, in gardening, in refrigeration, in hydro-electric developments, in automobiles, in the stock market, in concrete construction, in the use of electricity for lighting and gas for heating, in real estate promotion, and in innumerable other subjects, is preempting large areas of the modern adult mind.

All sorts of institutions have gone into this modern, adult-education business. From the time he awakens in the morning until he retires at night, the modern adult feels the pressure of propaganda. If he does not develop unusual sales resistance, he will go bankrupt in ten days.

Under such conditions as these, the church faces the practical necessity of changing its method of approach. The old methods are no longer suitable. They do not yield results. On a competitive basis, they lose out.

Men and women need religion as never before. They need personalities integrated so as to withstand the pressure and the shock of modern living conditions. Only a God of peace and tranquillity, of love and forgiveness, of righteousness and integrity can show them the way of the abundant life. In order to bring the life of peace and joyous victory to men and women of today the church is forced to consider, discover, and use new methods. It must learn anew, how, effectively to reach adult minds. The price of survival is adaptation. There must be a new day in adult religious education if the Christian religion is to remain a vital element in ordered society.

Fourth, a new day of opportunity confronts the church, provided it is alert to understand and to adjust itself to the total situation. It is now in possession of a body of scientifically accredited literature surpassing in range and in trustworthiness that possessed by any former generations of Christians. The strain and stress of modern living has created an unprecedented, popular interest in worship and in the building of sanctuaries.

Religion is asked to catch up with natural science, mechanical invention, and material expansion. The stage is all set. A properly conceived and vigorously promoted program of adult religious education will inaugurate a new era of victory in the history of Christian faith expansion.

Fifth, in this new day of adult religious education, it must be remembered that the span of human life, in civilized nations, has been extended for a period of from ten to fifteen years.

This impressive fact is but another indication of the absolutely unprecedented opportunity that awaits Christianity, organized for faith expansion. Religion presents the meaning of life—life in its entirety, in its origin and in its outcome. If there is a "sun that wasteth at noonday" there is also a sunset that brings peace of mind and refreshment of spirit. Failure to launch, at this time, a concerted, aggressive movement of Christian education suited to the needs, the capacities, the interests, the longings of adults is to ignore one of the greatest opportunities Chrisianity has ever faced.

CHAPTER XVI

THE WORLD WORK OF THE INTERNATIONAL COUNCIL

THE International Council of Religious Education is the North American Section of the World's Sunday School Association. Special responsibility is carried by this organization for supervision and assistance in religious education in Mexico, South America, the Philippines, and the Orient. The Thursday evening session was given to a presentation of this work by representatives of several of these fields.

RELIGIOUS EDUCATION IN MEXICO

Prof. G. Baez Camargo

There are several reasons why religious education is becoming of paramount importance in Mexico.

The Mexican nation is coming to have more and more confidence in the power of education. Problems that had usually been approached through political and military methods, are now being treated in terms of educational procedure. This has resulted in an unprecedented nation-wide educational effort. Seldom if ever has there been afforded us a better opportunity for the awakening of the educational conscience of the evangelical churches of my country.

The enforcement of the regulations of the law with regard to religion, has proved in a deep and true sense beneficial to religious education. We had relied almost exclusively upon catechetical indoctrination and Bible classes in the Primary schools. But now the law has forbidden religious instruction in the Primary schools and we have been driven out of our old-fashioned habit of purely intellectual instruction into the more fundamental and effective curriculum of active spiritual influences of the school's whole environment and the personal Christian character of the teachers.

There is also the further fact that since the school has been eliminated by the law as a direct agency of religious education, all the responsibility in the matter has been thrown upon the home and the Sunday school. Parents and church leaders are now feeling as never before the urgency of making both home and church more effective and powerful as religious influences in the life of the children.

After half a century of evangelical work in Mexico, the national churches are surveying the field, examining the work done and criticizing the results.

Out of this survey is coming what Doctor Vieth has called a "divine discontent." The need of better religious education has come to the forefront with unusual strength.

The religious educational awakening of the Mexican churches has found its first expression in the appointment of denominational secretaries and the cooperative enterprise of a General Department of Religious Education under a national secretary. The Regional Committee on Curriculum was also recently organized.

We feel that the foundations of our work are solid. We see that the outlook is wonderfully encouraging. And we trust in Him whose presence and guidance insures the forward march of His Kingdom in Mexico.

THE PHILIPPINES IN THE CHRISTIAN WORLD

CAMILO OSIAS

I bring to you the fraternal greetings of thirteen million Filipinos inhabiting a country as yet without an international personality but conscious of their destiny and desirous to occupy their rightful place in the family of nations truly Christian and free.

I represent a people Malay in origin. Oriental in its setting, the Philippines is at the crossroads of the highways of commerce and of the currents of the dominant civilizations. Ours are a people highly devoted to things cultural and spiritual. Indeed our people's devotion to culture and religion is equalled only by their passion for their national emancipation.

Permit me to present in broad strokes our spiritual growth. The ancient religion of my people may be said to be "Anitism" or the cult of the "anito" or worship of ancestral spirits. Our forefathers, however, even in those obscure days of the distant past believed in a Supreme Being.

From the first coming of the Europeans led by the immortal navigator, Magellan, Christianity as advocated by the Roman Catholic Church played a great part in our life. In fact, this missionary spirit was an outstanding motive of Spanish colonization. It may truly be said that the power of the cross was more influential than the force of the sword in the subjugation of the Filipinos.

The early Filipinos who embraced the Christian faith did so with a fervor hardly known in countries dominated by a materialistic philosophy. The progress and the power of Christianity were so truly remarkable during the early period that it may be called the golden age of the religious movement.

At a later period of the Spanish regime extending over nearly four centuries abuses were committed. Our people consequently restored to revolution after revolution in their desire for reforms and for liberty. The most effective revolution was that of 1896 which was truly national in scope. It resulted in the establishment of the short-lived Philippine Republic based upon a constitution one of whose provisions was the separation of the church and the state and the guarantee of freedom of religious worship. I consider this one of the greatest triumphs of constitutional government and of liberalism in Philippine history.

This spirit of religious liberty has been strengthened during the last three decades. So secure is the spirit of religious freedom that in the Philippine Islands all creeds and no creeds are tolerated. What is our present religious status? According to the last official census, 4% of our population are Mohammedans, 5% are pagans, and 91% are Christians. These Christians belong to the Roman Catholic Church which has by far the greatest membership, the Filipino Independent Church, and the Protestant Church. We are now under the influence of the eclectic tendency in modern Christianity.

Amidst this atmosphere of religious freedom the open Bible made its triumphant entry. It was translated into the different Philippine languages thus popularizing the use and the knowledge of this, the greatest of books. Religious education gained a new impetus through the coming of the Evangelical Movement generating as it did, the spirit of competitive service for God and for righteousness. Sunday schools came to be developed. I estimate the number of communicant members of the different Protestant churches in the Philippines to be 125,000; Sunday school students, officers, and teachers, 100,000; number of sympathizers and attendants of Bible classes, 500,000. But the influence of religion and the power of the Bible are far greater and more widespread than one would be apt to conclude from a mere recital of statistics.

The Bible is a potent force in all aspects of our life as indeed it is a great force in all the aspects of the life of the world. It furnishes a basis for sound morality. It supplies material for the construction of an adequate code of ethics. It is instrumental in minimizing superstitions and fetish in religion. It helps make knowledge and reason the foundation of the Christian faith. It gives a proper background for that type of spirituality which makes for the redemption of an individual, of a nation, and of humanity.

And now what do we expect to give to the Christian world? What do we expect of Christian peoples of the world? Of the Christian peoples of the world, the Filipinos, the only Christian people of the Orient, expect genuine sympathy, proper understanding, helpful cooperation in their sincere efforts to build up a Christian democracy. We desire that peoples of the world send us their best. We wish to know others by their best for we wish to be judged by our best. We are a people relatively small and weak but perchance right from this may come our contribution to the common philosophy of the world. Who knows but out of just such people as ours may come forth a more genuine devotion to the arts of peace and the things of the spirit! We, the Filipinos, covet the privilege and the opportunity to lead our own lives, absolutely free and untrammelled, that we may the better contribute our genius and talent to the spiritual reconstruction of mankind. I sincerely believe that the greatest cultural and spiritual renaissance of our people will come after we are permitted to occupy our place in the concert of the independent nations of the world.

I close, my brethren, with gratitude for your generosity in listening to the voice of the representative of a people from across the vast Pacific; a people who attach more importance to friendship than battleship; a people who believe that in the dealings of men and nations, the negative and positive principles of life should be observed: (1) Don't do unto others what you don't wish others to do unto you, and (2) Do unto others what you wish others to do unto you.

RELIGIOUS EDUCATION IN THE NEW EUROPE

JAMES KELLY

Religious education, in common with other phases of Christian work on the continent of Europe, suffered well nigh total eclipse as a result of the world cataclysm. In the years immediately following the war, with their growing feelings of bitterness, of injustice, and even of hatred on the part of many peoples as the result of Peace Treaties and the consequent demarcation of Europe, the task of sowing the seeds of Christian teaching and laying the foundation of religious education among the youth of Europe, called for the greatest wisdom and fortitude. The world had become a democracy and had accepted liberty, but there remained the great task of how best to present religious education to the enquiring mind of the youth of every land.

To the World's Sunday School Association, because of its international and interdenominational character, there came the call to take a definite part in this great task. We recognized that the development of an indigenous national movement was the supreme necessity. And so with the passing years Sunday School Councils or Committees of Religious Education have been set up in many countries in Europe, representative of the National Churches. These National Councils or Committees have appointed wherever possible or desirable, a Sunday school missionary—in all cases a National—to train teachers, to organize Sunday schools and Bible classes, to prepare indigenous literature, and to devote time and energy to the development of the work of the religious education.

THE BALTIC STATES: We have an Interdenominational Sunday School Union in Latvia, with a full-time secretary, imbued with one aim—to make the Gospel of Christ, which is the Gospel of Peace, a vital factor in the life of the new generation. There are 153 Sunday schools in Latvia, with 700 teachers and fully 8,000 scholars.

ESTHONIA: There are affiliated with the Union 55 schools, with 220 teachers, and 3,124 scholars. The country is exceedingly poor, and the influx of Russian refugees, notwithstanding government prohibition thereof, constitutes an ever growing problem. The Sunday School Union has decided to undertake a larger and more intensive work in the coming autumn.

POLAND: Perhaps the greatest problem in Continental Europe at the present moment is to be found in Poland. Torn asunder no less by peace treaties than by wars, only 60% of its population of nearly thirty-three millions are Polish in blood and speech. Jews, Germans, Ukranians, White Russians, Czechs, and Lithuanians, form varying degrees of strong minorities.

The Polish Sunday School Union which is doing a highly efficient work, especially in the production of literature, has up till now only made its approach to the Pole proper, but during my recent visit deputations from two of the larger minorities, namely, the Ukranians and the White Russians, pleaded for something to be done on behalf of their youth. The World's Sunday School Association British Committee have taken a venture of faith and arranged through the Polish Sunday School Union to institute work among these two minorities, believing as we do that in God's own time the work so instituted may have a far-reaching effect, not only among these peoples, but on the great anti-Christian country which lies across the frontier.

BULGARIA AND JUGOSLAVIA: Only in the spring of 1929 was it possible to set up Interdenominational and International Sunday School Committees in these lands. It is so very difficult for many of these peoples to forget—not old grievances—but existing grievances. Today there exist both in Bulgaria and Jugoslavia Sunday School Committees, doing everything within their power to promote religious educational work.

CZECHOSLOVAKIA: In Czechoslovakia the situation is an interesting one in many respects, but perhaps the most striking is the religious one. The outcome will not only be vastly important for the Republic, but will have its bearing on the whole of European Christianity. Training classes for teachers, conferences for ministers and youth workers, the production of indigenous literature for teachers and scholars, have brought the work from an obscure beginning in 1925 to a vital place in the life and work of the country.

In HUNGARY, which stands so peculiarly isolated in the midst of other continental lands, Sunday school work means much. The church as a whole in Hungary has now realized that the Christian teaching and training of youth is a very definite part of home mission activity. The summer conferences held at Tahi under the auspices of the Hungarian Sunday School Association have rendered great service to ministers and Sunday school teachers and other youth workers.

ITALY: In Italy as a result of recent legislation, great opportunities have presented themselves for the inculcation of definite Protestant Christian teaching. A council of religious education representative of all the Protestant churches has been set up. The council is making provision for the wide field offered by the children of nominally Catholic parents who do not desire their children to receive Catholic religious instruction. Indigenous literature for both teachers and scholars is being issued, while a textbook of religious education for the use of ministers, teachers, and parents is in course of preparation.

In FRANCE Sunday school work is being systematically carried out by two Sunday school missionaries, and the French Sunday School Union is assured of the keen interest of many leading ministers.

In AUSTRIA, BELGIUM, DENMARK, GERMANY, NORWAY, the NETHERLANDS, and SWITZERLAND, Sunday school holds an important place. In some of these countries cooperative work is carried on, and in all of them the World's Sunday School Association British Committee takes a vital interest, and renders help wherever possible.

This is but a brief record of a work which is quietly, but none the less effectively, seeking to permeate the whole of Europe. Our missionaries seek in a very real sense to eradicate from the mind and heart of youth all thoughts of enmity, of the superiority of individuals or of nations, and to inculcate true ideals of peace, of goodwill, and of international and interracial brotherhood. We believe that the peace of the world and the healing of the nations will be achieved in the mind of the world's youth, and if man is to get the ideal of world cooperation as his dominating ideal, he must get it in the plastic years of youth. Nationalistic and race antagonism are products of environment and education; they do not spring up out of youth's consciousness. The problem of the world's future is therefore a problem in the Christian education of the girls and boys of all nations, for the Christian faith and its principles for all young people are essentially one.

"ROLLING DOWN TO RIO"

L. M. RENO

Why? What for?

To show the natives the superiority of the English speaking people? To spend a lot of money? To run about that part of the world?—*I hope not.*

To see the most beautiful city of the world? I suspect Rio is that. To walk up and down the most beautiful avenue and boulevard in the world? Rio certainly has that. To appreciate the most grandly beautiful harbor on earth? Guanabarra is that without a shadow of a doubt. Yet I hope you go for more than all that.

Rolling down to Rio to get some new geographical ideas? To get rest and recreation? To get new plans for future work? Yes but I hope you will roll down to Rio with a far bigger aim.

Did you never have the impulse to be a Foreign Missionary? Did you never feel the urge of telling the Old, Old Story on the "firing line"? Why not Roll down to Rio with the great desire in your life to be for fifteen days a real Foreign Missionary?

The most that Rio knows of the English speaking people is from her contact with the "sea men" and the T. T. T.'s. That means Typical Tropical Tramp. Roll down to Rio, hundreds, thousands of you, taking a smile, carrying with you an attractive Christian life and showing to our Brazilian people a cordial sympathy and a silent message—if you can't speak Portuguese.

Roll down to Rio with a purpose in your heart. Roll down to Rio with a longing, consuming prayer to be a real Foreign Missionary for at least two weeks and help plant, and fix the Kingdom of our Master in that great land.

CHAPTER XVII

THE LARGER PROGRAM OF RELIGIOUS EDUCATION

THE slogan of the Convention "Every Church a School in Christian Living," was embodied in address after address as the total program of the church was interpreted in terms of an educational enterprise. Many of the addresses might have been included under the title of this chapter. Four addresses in particular belong here rather than elsewhere. They are the address by Doctor Pearce in which a fine evangelistic interpretation was given the larger program; the one of Doctor Beaven in which the need and means of developing an educationally minded congregation were presented; the one by Doctor Bower, facing specifically the enlarged program through longer sessions and vacation and weekday church schools; and the one by Doctor Poole in which Jesus' attitude toward childhood is interpreted as placing the educational task at the center, not only of the church's life, but of world affairs.

PENTECOST THROUGH CHRISTIAN EDUCATION

Dr. W. C. Pearce

We are dwelling in an orderly universe. This is true both in the material and in the spiritual elements of the universe. The attainment of the more abundant life mentioned by the Master can be realized only by the adjustment of human conditions so as to enjoy the fullest measure of blessing from the Heavenly Father who created all things, both material and spiritual.

For instance, the laws of the material universe would have given us the benefits of radio many centuries ago had the human conditions been met. Even now with the radio, when there is a violation of any of the laws we get what we call static or confusion. Likewise, the laws of the moral or spiritual universe are equally fixed. The Holy Spirit is always ready to do his work when the human conditions have been met. On the Day of Pentecost when the Holy Spirit came in mighty power the record shows that certain human conditions were met. They were all friendly, meeting in one place. They all met with one accord, which must have been possible because of their great love for Jesus. They went everywhere preaching and teaching the word of truth. When these conditions have been met any place, any time, we will have the right to claim the full measure of blessing coming from the work of the Holy Spirit.

In the development of the human race we have been able gradually to master the laws of the material universe through contact. In the spiritual laws of the universe it was necessary for God to send his Son that we might see in his presence, and get from his teachings the laws that govern our spiritual wellbeing. If, therefore, we are to have the music that comes from divine melody, we must be able to understand, to accept, and obey the laws that Jesus revealed, and taught, and lived. It is Jesus, or the rock-pile for civilization.

In the development of the human race the education of the intellectual and the mastery of the material have had a larger place than the education of the soul and the mastery of the spiritual laws. This must be changed if the world is to be redeemed and the human race attain the fullest measure of the blessing of the Kingdom of God. In the attempt to achieve these results certain great principles need to be observed in the church's educational program.

1. The whole world must be included in the affections and passion of every individual Christian and every Christian institution.
2. Universal Christian education must be our definitely accepted objective. Nothing less will satisfy the great commission—the difficulties must not be so numerous as to discourage our faith or to retard our activities.
3. An adequate Christian education must be realized—adequate in the sense of more time to be devoted to spiritual education. Adequate in the sense of being positive rather than negative. "Thou shalt love" rather than "Thou shalt not kill." Adequate in the sense of interpreting the message of Jesus in its application to every problem of of life.
4. An adequate leadership must be trained to lead the multitudes. A leadership with devotion that will carry them through hardship and distress, a leadership that is acquainted with the Master and walks with him daily, a leadership that knows the Master's message and method, a leadership with a consecrated heart and a trained head.
5. A public opinion must be awakened to the fact that spiritual depravity is more dangerous than ignorance. The public generally needs to understand that goodness is the greatest spiritualizer of all human relations, in the home, in the place of business, and in the Nation. That goodness cannot be achieved by mere chance, but only through a right program of Christian education.

We may confidently expect the fullest blessing of the Holy Spirit when we have universally accepted and understood the revelation of divine truth given to the world by the Master. We need the redeeming power of Jesus in the hearts of all individuals. We need Jesus' spiritual interpretation of material things. We need Jesus' philosophy introduced into all human conduct. It is for these reasons we say again: It is Jesus and the melody of heaven released in human hearts, or it is Jesus forgotten, and the rock-pile for civilization.

DEVELOPING THE EDUCATIONAL CONSCIOUSNESS OF THE CHURCH

DR. A. W. BEAVEN

I speak as a pastor, not as a professor. My pastoral experience extends over twenty years, my professorial activity over one year. Further, I feel that it is the practical, not the theoretical side of our problem, that is getting behind.

The average church is not primarily conscious of itself as an educational institution. Those who have joined it did not do so on that basis; many who control it have very little understanding of what the educational process involves. In most churches even those who have the educational vision of the church are obliged to work with a volunteer staff and a small budget. Therefore, even though for us who gather here the educational opportunity of a local church is exceedingly challenging, we cannot assume that it seems so to all members of our churches, or even to any members in some churches. We need to develop the educational consciousness of the church, and to do it we have to begin where the church is.

From my experience, I should say there are two areas in which we can work with great advantage: first, in the church itself, with its buildings, its gatherings and its organization; second, by aiding the parents in the homes touched by the church to do a better piece of religious education within their family groups.

In developing the sense of educational responsibility within the church itself, we should begin by creating what may be called the "Family Idea" of the church instead of the "Club Idea." The average church is controlled by a small group of people. Usually they are older persons. They tend to conduct it for the comfort of and in the ways that are satisfactory to older people. In essence, however, this is a partial idea; the church becomes a species of religious club; those things that do not minister primarily to mature personalities are taboo, and if introduced, are irritating. In certain churches the care of children is looked upon as it is in some homes, as a function to be relegated to the maids and kept out of sight. In my judgment this idea of the church is thoroughly un-Christian and inhuman.

The family idea, on the other hand, involves both older and younger persons in a relationship in which the older find their greatest joy in wisely discharging the responsibility they feel toward the children. In this atmosphere, children become not an intrusion nor an irritation, but a test of the efficiency of the family. It is this attitude which Jesus taught when he put the child in the midst, and when he made the child-like spirit the measure of our understanding of the things of the Kingdom. With this point of view, it is easy to develop an educational consciousness.

To produce this general background feeling we may work in many ways. Some things we tried in the Lake Avenue Church of Rochester, New York, may be valuable merely as reports of experiments in this field, though it is highly possible that no other church might care to approach it in the same way.

The pastor undoubtedly must feel the need for this or it cannot be created. No other member of the staff can secure it if the pastor does not want it. If the pastor is indifferent to it, or if he thinks of the church school as a unit competing with the church itself and therefore someone else's work, this idea will not get far. By sermons on the general subject he can show how truly the obligation to nurture childhood in the things of religion is grounded in our Christian profession. By proper use of such occasions as Rally Day or Children's Day or Educational Day, he can bind the whole church together back of this task, until the people think of young and old as one group functioning in different ways. Through married people's classes, and parents' forums, we can build intelligent understanding of what we are trying to do for their children. We can thus get large groups of mature leaders to be thinking of educational work as a natural function. Then by gradually introducing these leaders into places of influence in the direction of the church, the policy becomes a natural one for the whole organization.

But if the attempt to develop the educational consciousness within the church is vital, it is just as necessary for the church to help its parents to make their homes centers of religious culture. After twenty years of work at the task, I am convinced that the main responsibility for the religious training of the next generation must always remain in the home and on the shoulders of the parents. It cannot be transferred to the church, and if the attempt is made to do so it will end in failure. If Christian parents accept attendance by their children upon a church school as a substitute for their own serious attempt to discharge their own responsibility in this regard, we are going backward and not forward.

If readers are interested in finding the reasons for the author's conviction on this point and some further experiments along this line outlined in full, they can find them in print elsewhere.* Suffice it here to refer to one item: Religious *instruction* passes over into religious *life* not in the classroom, but in the home, the playground, the school, and in ordinary life experiences. These events usually take place under the guidance of the parent, not the church school teacher. The home has a chance which the church school can never get. Therefore, if we are to develop the religious educational consciousness so that the result of our work will be genuine Christian character in growing persons, we must help the parents of these children to see their opportunity, accept their responsibility, and further on we must instruct them so that they will be able to carry out their part of the process with skill and satisfaction.

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*"Fireside Talks with the Family Circle"—The Judson Press.

"Putting the Church on a Full Time Basis"—Doubleday, Doran & Co., chapter on "The Next Great Forward Step in Religious Education."

Every attempt to raise the quality of work done within the walls of the church school must be paralleled by another and equally vigorous attempt to raise the quality of the religious training work done in the Christian homes of the congregation.

EXPANDING THE CHURCH SCHOOL PROGRAM

William Clayton Bower

The best approach to an understanding of the church's expanding program in vacation and weekday religious education is through seeing it as a process, a movement. As such it had its rise against the backgrounds of educational conditions in the church and in the state. In its present stage of development it is the result of the operation of a number of factors, it has accumulated a considerable fund of valuable experience, and, most of all, has reached a point where it can be interpreted, evaluated, and directed as an educational movement, not only in the life of the church, but as an important fact in the present American educational scene.

The movement of vacation and weekday religious education began as an expansion of the program of the Sunday church school. It was an outreach beyond the rigid limitations of the Sunday session for more adequate time in which to do a more fundamental and thoroughgoing educational piece of work. This time expansion took two directions. On the one hand, it reached out into the summer vacation when children were released from school duties and when students who were available as teachers were released from the routine of college and seminary. On the other hand, it reached out into the child's school week and asked for released time from the public school schedule. It was also an expansion in the direction of reaching out toward a much larger constituency of childhood and youth than was being reached by the Sunday church school. Less than half of the children of school age were being reached by any program of religious education. By reaching out toward the children in the public school, the movement at once laid its hands upon a vastly larger child population. It was furthermore an expansion beyond the more traditional and rigid educational procedures of the Sunday school. In the new setting of the vacation and in relation to the public school, it was freer to adventure upon newer and more vital educational experiments.

As aspects of a movement, vacation and weekday religious education have achieved important initial results. The vacation school movement is now carried on in some 8,857 communities, by not less than 41 denominations, and is reaching approximately two million children. The weekday school movement is now carried on in 996 communities, is represented in every state in the Union, has 2,365 schools, and has an enrolment of not less than 283,085. By no means least in its tabular results is the fact that the movement has accumulated a valuable fund of experience which is capable of serving as a basis of interpretation and evaluation for the purposes of judging the educational value of the movement as a contribution to the total education of the American child. Moreover, great significance attached to the fact that the movement has now become a tradition in American education. The results of the initial years stand as a witness to the sincere effort of the church to perceive and to undertake its obligation to the educational processes that are under way in the life of the nation.

These developments have brought the church's educational program into new relationships. In the earliest beginnings of the movement these relations were not, because they could not be, clearly foreseen. But in its development, the movement fronts some of the most far-reaching adjustments that arise out of these relationships. One of them is to the work already being done in the Sunday sessions of the church school. Is the weekday program to be conceived as an extension of the Sunday sessions? Or, as it has developed in its new setting, does it move within a quite different area, with a quite different constituency, a different function, and a different procedure? A second relationship which the years have brought is the relation of the weekday school to the sponsoring body. At first these schools were sporadic, and conducted under the direct supervision of local congregations. Then, as they developed, they passed under the supervision of denominations. Experience demonstrated that in many places the program could best be carried on under the cooperative supervision of the several denominations in local communities. Now the time has come when the question is raised, especially in the relation of the movement to public education, whether the movement does not require the cooperative supervision of all the Protestant churches through some such agency as the International Council, which views the movement in all its aspects throughout the entire nation.

By far the most important of the new relationships into which the movement has come is that with the public school. In asking for released time, weekday religious education entered a field already occupied by the public school, so that from that moment on it found itself under the necessity of adjusting its objectives, its functions, and its procedures to public education. This relationship is rendered more significant by the fact that within the public schools there is rising a nation-wide movement of character education and by the further fact that in an increasing number of centers throughout the nation religion is being introduced directly into the public schools by public school authorities on the same basis as literature, history, and general science.

Clearly, these new relations which the movement faces raise a new set of problems and needs. Obviously, one is for a definition of function. This must be done, not by the church or the state facing the problem separately, but in common council. Such a conference of leading school men and religious educators is now proposed. Another is for a thoroughgoing study of the movement in order to assess it educationally and as a basis for an enlarged program such a study is now proposed. Still another need is for an adequate program of cooperative Protestant supervision. Yet another is for the standardizing of the educational operation as it effects finance, the preparation of teachers, and educational technique. Above all, there is need for controlled experimentation under a responsible sponsoring body.

THE CHARTER OF CHILDHOOD

W. C. POOLE

The Children's Charter was definitely secured when Jesus said, "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven." This generous utterance established their place in the new Kingdom He came to set up. Associated with this passage we have two other sayings of Jesus equally significant. "Except ye turn (be converted), and become as little children ye shall in no wise enter into the kingdom of heaven," and "Take heed that ye despise not one of these little ones for I say unto you that in heaven their angels do always behold the face of my father which is in heaven."

These passages are the Magna Charta of Childhood. They mark the liberation of the teaching and training of children from the bondage of a false doctrine as to the nature of a child and his relation to God.

The achievement of a personality like that of Jesus is the final goal of all educational evangelism. In our day of vast organization, almost bewildering in its multiplicity, at a time when the words "content" and "technique," are much heralded, it is inspiring to watch Jesus at work among children. He is in very truth the Child-Lover of the ages. He appealed for childlikeness not childishness. His disciples were to be childlike not in the sense of being undeveloped, ignorant and unskilled, but like children in humility, teachableness, trustfulness, truthfulness, freedom, unworldliness and filial love. Jesus called a child, welcomed him, and blessed him. To him a child was not a candidate for humanity but an integral part of His Kingdom.

In his human birth Jesus became a part of the world's sweetest and most primitive joy. He entered the stream of human life at its source. In his earthly ministry he set his gospel to the task of recovering the lost romance of life. To a bizarre and blasé age Jesus said: "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven." To a weary, restless, craving, anxious world, disappointed with its old religions and philosophies and politics; to a world aching for relief and restoration, He said: "Suffer the little children to come unto me, and forbid them not for of such is the kingdom of heaven."

The Charter of Childhood carries a call for the rebirth of a sense of wonder, of spontaneity, of freshness, of faith and reverence. If the church would accept the valuation Jesus put upon the child, it would revolutionize its methods of work, and make its chief concern the claiming of life at its beginning instead of reclaiming it at its end. It is the function of religion to restore the lost poetry of life. There is I suppose in the experience of everyone, even of the comparatively young, a moment when we feel that life has lost its richness and romance. The lifting hopes and kindling enthusiasms of life all too soon vanish and the chill of loneliness leaves an unrelieved ache in our deepest being. Nothing so robs us of the glorious dream of making our lives worthy as the breath of that spirit of contempt.

I do not wonder that Jesus Christ should have said; "Take heed that ye despise not one of these little ones." The warning against contempt is one that we all need to heed. Nothing so corrodes the human spirit as the cynicism born of contempt. There are three main causes of contempt toward childhood, lack of knowledge, lack of wisdom, lack of reverence. If we really understood the vastness and marvellous organization of the universe we could never be filled with a spirit of contempt. The perpetual appeal to our sense of wonder would preserve a perennial bloom on our spirit. If for some reason the angels have gone away for a while, a little child lures them back. It is not ignorance alone which produces contempt but also the lack of that wisdom without which knowledge is vain. It is these missing ministries of life, guardian angels, that leave us chilled and impoverished. But perhaps the greatest cause of contempt is lack of reverence.

Irreverence is corrosive of the best in life. Jesus rebuked it with his own character. He knew human nature completely. He marvelled at their unbelief. But he never despised it. He never felt contemptuous toward the humanity for which he died. Our Savior who will some day be our Judge warns us against "Contempt of life, something infinitely more serious than contempt of court."

More than a quarter of a century ago, Mr. Coulson Kernahan wrote a little book entitled *A World Without a Child.* Projecting his mind ahead a hundred years he sees a contemptuous and sodden age—made up of pleasurists and pessimists who in their vulgar cynicism have repudiated the solemn obligations of life, and drifted inevitably to the condition of a world without a child. They are taken at their own futile and fatuous estimate and dealt with according to their own sordid aspirations and so God sends forth a decree.

"Behold now I make barren the womb of the world. Spring-time shall come again, but with it shall come no new flower, no new bud on bush or on tree. Spring-time shall come again, but with it shall come no new bird, no new beast, no new creature of any kind. Spring-time shall come again, but with it shall come no new child. Henceforth creation and pro-creation shall cease."

Then followed thirty years of barrenness—no new life—no crystal snowdrop or crocus or smiling arbutus; no wood anemone, modest and inspiring; no flaming daffodils dancing gleefully in the March winds; no cuckoo sailing his silver skiff on the May-moon flood; no nightingale swinging his vocal censor before the altars of the dawn. The blight of an awful curse was on the world. The calamity of a withered spirit consumed like mildew. Contempt for life was deprived of even the solace of sorrow and muttered her ravings to grim-visaged despair. The race was going mad. Insanity seemed to be the only obvious stuff that could blot out the delirious memory.

Then at this point a world reeling in reckless riot suddenly steadied. A tumultuous agony of shame seized it, in abject humiliation it sought forgiveness, and the Divine pity heard and answered. The curse was removed, and lo! Spring came again and brought her renewals. The babble of baby voices was heard again, the chiming of child-laughter rippling and intermittent as of wind-swayed bells. The contempt for life that had eaten like a canker was purged and the world was young again.

The place that Jesus gave the child has made work among childhood and youth the perpetual romance of Christianity. The child is the supreme asset of the Kingdom of God. The heart of a child is the highway to international understanding.

Childhood is the common denominator of the human race. Purple patches of rhetoric will not stop the running sores of humanity, we must teach a generation usable knowledge, right attitudes, and skill in living.

The League of Nations, and Kellogg Pact, stand for a concept of human society; they must be vitalized with passionate, purposeful personality. If we are to have a real League of Nations instead of a league of notions, we must listen to the Prince of Peace, the child-lover of the world. If we by the grace of God can put the dynamic of religion into the social bonds of mankind, we will promote international justice and good-will.

Spiritual illiteracy is the forerunner of moral bankruptcy and national decay. It is the task of Christian education to secure individual and social control in terms of the universal mind of Christ, which is the only standard of conduct safe for democracy. The modern menace is not that the mass of English people knowing what Christianity is will abjure it, but that not knowing what it is will ignore it.

The Charter of Childhood thus accepted with all its implications presents a tremendous challenge. The heartening fact of the hour is that the human spirit and the Divine Spirit are engaged in the cooperative business of growing Christian character. The trained teacher is the greatest instrumentality of the creative Spirit of God. There is no disposition to minimize the importance of salvaging human wreckage. The church must do more of that and do it much better than ever before, but we are not longer under the illusion that a Christian world can be constructed out of salvaged adult wreckage.

The conservation of the child is greater Christian achievement than the reclamation of the adult. Jesus saw the fields were white to the harvest. Surely the whitest part of that harvest is the childhood of the world.

"Go . . . Teach," is not only an unfulfilled commission it is likewise an imperative commission. Learn or perish is written over every human institution. The sheer chaos of the world has flung the teaching art into a prominence heretofore unknown.

"Go . . . Teach" that civilization is a unity—a collective achievement, a common heritage and a joint responsibility.

"Go . . . Teach" with light-filled eyes and glowing heart, that ballots and not bullets; that law and not war is kingdom-building material. Teach that men are to be considered before money-bags, conscience above coupons, duties above dividends. Teach that personality must take precedence to property. Teach that friendships are a better protection than battleships and that within the covenant mercies of Christ the dynamic of reconciliation reaches all.

"Give us thy blood-stained sword, O war-weary world, and in the crucible of our white-hot spirits we will meet and mould it again into the ploughshare of peace. With that ploughshare we will bid our children and our children's children to turn deep and straight the furrows of justice, brotherhood, and goodwill in that new world in which shall at last come true the dreams of universal peace.

Our charter is clear, our mandate is definite, our opportunity is superb. The living Christ competent to meet all the demands of this living age re-summons us to service. May vision and valor give us a heightened sense of vocation—"Go . . . Teach."

CHAPTER XVIII

THE LAYMAN AND RELIGIOUS EDUCATION

THROUGHOUT the Convention the large and indispensable place which prominent Christian laymen occupy in the program of religious education was evident. In spite of the tendency of an increasingly technical and specialized process to enlist professional leadership, the professional group will never be adequate to the task without the strong support of participating lay-workers. In fact, as the magnitude of the task is more fully appreciated, it is evident that the Christian layman must take a larger rather than a smaller part in it.

The Saturday afternoon session was given particularly to a consideration of the layman's place in the church school program. With Russell Colgate presiding and giving one of the addresses, and with the other addresses by J. L. Kraft, Denton Massey, and O. H. Cheney, this was truly a significant session.

RELIGIOUS EDUCATION FROM THE BUSINESS MAN'S STANDPOINT

J. L. Kraft

The world faces new problems today—problems of as great importance as any which the world has ever faced. The nations of the world are reaching—attempting to solve their own national problems and at the same time keeping in mind that any decision which disturbs the world's peace is bad business. We seem to be in a period of the world's history when nation is not against nation to the same extent as of old. In these days each nation realizes the kinship of nations and the interdependence of nations, one with the other.

If we study the present day problems of one nation after another, we will discover that they are strangely similar and are largely economic. In other and plainer words—the world's problems are business problems. We seem to be suffering from over-production, due, as some people term it, to over-efficiency resulting in idleness of men and machines and a consequent under-consumption on the part of the employed.

Various are the terms applied to our present situation. Each school of economy has a new term to describe our condition and a remedy different from all its fellows. Inflation, speculation, over-production, super-efficiency and a baker's dozen of other words are used to set forth the reasons for our present economic upset. The remedies are equally as varied and more or less vague—shorter days of labor, higher pay per hour, apportioned production, distribution of wealth, cooperative marketing, buying and selling, etc. It is safe to say that there really is a remedy for the situation but apparently it has not been recognized or discovered. If discovered, we are not working it.

Business, during the last decade, has completely changed its course. In a sense the trend has been in the same general direction as has been the trend of nations—toward cooperation rather than toward independence of thought and action. Enterprises have been consolidated in all lines of business until the billion dollar corporation is no longer a novelty. Economically, this trend is sound and in keeping with the times. The cost of production, the cost of both wholesale and retail distribution has been reduced and will continue to be reduced as developments proceed in these great organizations.

This is the day of the scientist. Men with calculating, scientific minds, weigh and measure atoms, molecules, mountains, and the distance to the farthest star of the universe. Everything seems to have been gauged in the heavens above and the earth beneath and the waters under the earth—everything—man included, for in whatever line of endeavor man finds himself, his unit production per hour has been carefully calculated and he finds himself, whether he will or no, living and working up to a standard set for him by some scientific genius.

But wait—not quite all men find themselves thus measured. From whence come the unchartered brains, force, energy, and driving power which direct the great consolidations of enterprises of which we have spoken? Ah, these have not been measured, neither can they be. There is perhaps one man in a million of the world's population whose ability cannot be measured by any rule of individuals or averages.

I have said that our present world problems are business problems. If such is the case, the solution of them rests quite largely upon the shoulders of those unmeasurable giants of industry. You will find, after making a careful study of those men, that they are practically all active, Christian men who have had Sunday school training. I contend it is their belief in God—their dependence upon a higher power in time of stress—their ability to pray—their knowledge of Jesus Christ—a background of the simple gospel, learned in Sunday school, which enables a great business man to be great. Religious education, the knowledge of Jesus Christ, and the Christian religion is absolutely necessary to the man or woman who aims to occupy a prominent place in the world affairs. The world's problems cannot be solved without applying the teachings of Jesus Christ for those teachings were and are fundamental to the solution of problems, individual, corporate, national and world.

It then behooves us, who are here from various parts of the world, to consider the extension of Christianity through the Bible school—to look well to our task and to approach it with renewed strength and vigor for our responsibility is great.

The future of the world, the solution of its problems and the carrying of its burdens depend upon those men and women who have a personal knowledge of God. The training ground for such men is the Bible school. It is the only world-wide, organized institution teaching our boys and girls the right principles of life. The great men of today are needing trained assistants who are dependable and honest to the last degree. Both master and man must receive his early training in the Bible school if he would cope with great problems, meet them smilingly and come up to the victor—ready for more.

Future generations will expect us, as leaders of Christian thought and education, meeting here today, so to plan and build that human material will be available in all the generations that follow us to direct the affairs of the world in the right way. Our responsibility is indeed great and we should realize it to the fullest extent.

We are living in a new world—the old world is dead. The Lord would not restore it—the devil could not, and man must choose to be the servant of either. We face no insoluble economic problems and it remains for the Lord, working through man by way of the Bible school, in spite of the devil, to evolve a better world.

DEVELOPING BIBLE CLASS MINDEDNESS IN THE YOUNG MAN

DENTON MASSEY

Sales promotion literature tells us that whenever two people meet a sale is made. Religion is indigenous in the heart of every man and is a native part of him; but, to be of use, it must be developed, which development is seldom automatic, and therefore the use of religion must be sold. We have passed the stage when the boy will accept what his father tells him just because his dad says so, and intellectual development is not gained as a parental "hand me down" but is attained as a result of personal investigation and is its consummation—personal achievement.

The pathway from babyhood, through childhood to boyhood and thence to young manhood, is befuddled by wide diversities of experience, the contacts with which comprise in part what is called education. The natural experiences are augmented by the exposure to the public schools and then the high schools where there is presented education other than by experience. But at the end of these painful procedures the young man is dismayed to find himself arriving only then at his "commencement" exercises, for, even with all his carefully digested mathematics, languages, and what-nots, he is but, in the words of Lloyd George, "commencing to begin."

So it is with religion. The Sunday school, from the primary department, tells him certain things which he accepts. But as he finds himself going through the adult classes, if he is a thinking young man, he begins to inject question marks. Perhaps some of the stories which are told to him are not as understandable as they might be and, certainly, some of the morals drawn therefrom seem somewhat imperceptible if not altogether obtruse.

In his daily life perhaps he finds it difficult to correlate the Sunday school lesson with his experiences on the base-ball diamond or foot-ball field; or at the odd job he may have taken on to work his way through school. Failing to find the application of what he has been told, he begins to wander off from the Sunday school. Bible classes to him are only for those who wish to be fed their broth in a silver spoon, blind-folded. In the past we have said, "This is too bad! The lad is at fault and should go to Bible class and like it." But are we right in this condemnation of the young man? If Bible classes fail, why blame the young man? May not the classes be wrong?

A religion which is of use only to the one who attempts to use it, when he is on his knees or in the privacy of his closet, is of little or no value; it must be a religion which he can carry with him through his work-hour and through his play-hour. Many have attempted to sit down with the young man and to take him back to the shores of the Sea of Galilee and there have him walk with the ever wonderful Jesus. This has been a difficult and perhaps an unnatural experience to which the young man has pleasantly acquiesced in the presence of the transporter but maybe he has smiled sardonically after his back was turned!

We live in 1930. We live in Omaha, Los Angeles, Dallas, New York, and Toronto. It is in the surroundings of these cities where we are at home. We are experiencing things in these places in these days. In these experiences in these places there is not one of us who could possibly object right here and now to the companionship of Jesus. Why attempt to take the young man back to Galilee when it is so easily possible for the One whom we would have him meet by the shores of that lake to come to Omaha, to Los Angeles, to Dallas, to New York, and to Toronto?

Of all the ages in which man has been born, is there an age in which any one of us would rather have been born than this one? The days of Pompeii, the days of Grecian culture, the days of chivalry when knighthood was in flower, are on the surface fascinating; but time has sweetened the vile bitterness which underlay those days. No, I think we like the clean, sanitary, mechanically convenient and more nearly human Twentieth Century. We don't want to go back but we need Jesus here today. He knows in our hearts we want him. Then he will come to us here—and we don't have to go back through two thousand years.

Let us meet together as young men and talk about some of the problems which we are experiencing today, and the day before, yes, all last week. Let us talk about them then in cold-blooded English—frankly. When we've talked about them, let us see if we can find out what Jesus would do about it if he were in our place, as if he wore clothes which we wear and talked as we talk and had to go to business every day as we go. Let's see what he would do. Is that too difficult?

I hazard that the way to conduct a young man's Bible class is, not to attempt to teach the Bible itself, but to take the everyday practical problems which the young man must face and demonstrate the application of the Bible principles to them.

The leader of a Bible class of young men *must* be practical to gain the attention and respect of his hearers and to have his message carry home. It is to be done with a sense of humanness and a little working knowledge of psychology, with a sense of humor, with a patience, with a mutuality of understanding, and with a sense of the value of personal experience. Never apologize for the use of a personal illustration. After all, if you have had an experience which has profited you something, why be selfish about it and retain it?

Keep away from the sensational. Don't prey upon the emotions of those who hear. How easy it is to build up emotions—how easy it is, through fancy imagery, to set the imagination a-dancing. Let it be blunt, solid stuff, which the man on the street—whoever he may be—will comprehend and to which he will nod his "yea."

The use of religion must be sold, we said at first, and then the young man's Bible class is a bit of a business of its own. All right, advertise—in keeping with the spirit of the organization, of course. Make its presence felt. Set those in it to work wherever possible in a workmanlike way. Build for atmosphere—never for numbers. Unfortunately so many point to their organizations and say, "We have so many hundred or thousand members" and sit back with pride and admire the membership roll. Figures are superficial—interesting, of course, but how little they really mean. The success or failure of any young men's Bible class as an instrument for good rests on the ability of those who are directing its immediate destinies to build around it an atmosphere of friendliness and of Christian, manly fellowship.

Beware of the membership campaign, which is but a more dignified performance of the "dog-catcher's dream." Let the growth be normal and rational. I know of no better way to kill the atmosphere of a Bible class than by bloating its membership with Smith's, who are after all but a means to an end when the end is a free meal for the "reds" paid for by the "whites" who unfortunately found less Smith's than the "reds"!

Ladies and gentlemen, it is my privilege to lead a class of young men. I am trying to carry the message of Jesus to the young men who come to our class—the York Bible Class—in such a way that we will be able to think with him and order our actions in our work-time or play-time as he would care to have us—and in so doing I think we will find the truth of the text which has meant more to me than perhaps any other text in the Bible—"I am come that they might have life; that they might have it more abundantly."

BUSINESS CALLS FOR RELIGIOUS EDUCATION

O. H. Cheney

For a number of years now I have been very much interested in studying the problems which business men face not only in competition among themselves but in their dealings with those from whom they buy and to whom they sell. Of course, this interest started from my interest as a banker in the affairs of bank customers, their difficulties—and, especially, their profits.

And profits, I discovered long ago, are absolutely dependent on the relationships between competitors and between buyers and sellers. This may sound obvious, but it isn't at all what a business man would answer if you asked him on what his profits depended. He would tell you that profits come from buying low and selling high—from such things as keeping production costs low by means of efficiency methods and by shrewd merchandising.

If that were all there was to making a profit, business here or anywhere else would be about twice as profitable, probably twice as many businesses would be making a reasonable profit and there wouldn't be so many whole industries constantly struggling to keep from being choked to death.

Because, no matter how efficient or shrewd a business man is, if his competitors use unfair methods or the industry he is in develops unsound, uneconomic practices, then his profits are cut—frequently amputated.

I believe today that the big problem of American business or Canadian business or world business is not so much efficiency as ethics. And the more I study it the more I am inclined to feel that no business practice can for long remain economically sound if it is ethically unsound. And ethically unsound practices are costing business men and the consuming public millions, if not billions, of dollars every year.

I have for some years worked on the trade relations committee of the United States Chamber of Commerce. I have listened to the complaints of literally thousands of business men in scores of lines.

I must say that the majority are trying hard to wipe out unethical practices. Every one of the hundreds of trade associations tries to do something. Dozens of industries have gone down to Washington and worked with the Federal Trade Commission on codes of trade practices. Many more have passed resolutions and issued splendidly worded codes of ethics. For a time, in some cases, evils have been eliminated. But, unfortunately, in many cases, the improvement hasn't lasted. In spite of increasing numbers of statutes and rules governing business, there are always some who devise intricate means for defeating them. And, unfortunately, the tricks of the few very soon become the accepted trade practice of the many.

The vast majority of business men do not tolerate anything that might be considered unfair in their personal relations. Most of them are bitter against the conditions which they feel are forced on them by competition. But, too often, their efforts seem to fail.

Why do these attempts to create new codes of ethics and new standards of conduct fail? Is it because they are born of the fight itself—that they are really only fighting rules or sporting rules concerned with the technical tricks of business, with the superficial evils of sharp practice? Is it because they do not refer back to any universal standards, to any fundamental human community feeling, to any deep, inherent conviction?

I really believe that this is the answer. The knowledge of right and wrong is there—the sound instincts are there. But the world has come to believe that "business is business"—and that business has a law of its own—a right and wrong of its own—that it is a game of matching wits rather than a way of life—a way of living with our fellow human beings and of serving them.

If every business man were to meet his everyday problems with the courage of his convictions instead of with the fear of his competitors, industry would have no problems of ethics. We should then have competition in good instead of competition in evil. The time and money they now waste in watching the tricks of their competitors, business men could devote to the happiness of their employees and the needs of their consumer.

What business, therefore, needs today is better development of its personal sense of right and wrong and courage to express it at all times. And where are we to get them?

It is difficult to hope that religion can now reach and work miracles with the present generation of business men—but it can reach and can influence the next generation and the succeeding generations. Religious education can develop the instinctive sense of right and wrong and can strengthen the expression of that sense.

I do not say that religious education is a panacea for the ethical ills of business. But I cannot see what else, at present, holds any great promise.

The term "religious education" is here used in its broadest sense, which is not only aware of its origins but is also fully conscious of its present and its future. It is aware of the real needs of those whom it educates—it is aware of the new problems of conduct that confront us who are the children of a new age. It does not depend on ancient taboos or on those inspirations which have burned themselves out. It depends on its understanding of the minds and souls of those with whom it deals and seeks constantly to improve its understanding. It draws upon the resources of modern science and what has been learned about man's psychology and the psychology of education. Its inspiration and material may be of the ages—but its methods are of today and tomorrow.

That, I feel, is essentially the great and vital contribution of the International Council of Religious Education.

I have suggested what religious education can do to business. But there is also something which business can do for religious education—and which must be done. While the International Council and its affiliated agencies are doing their urgently needed work, they must be assured of maximum effectiveness and material support. The material resources, without which the spiritual resources would be so handicapped in this world of today, must be conserved and strengthened. Efforts need to be coordinated, financial policies guided and the future assured. Those are the functions of business men—and those are the functions of the Religious Education Foundation. That is why I believe that the work of the Religious Education Foundation will make a special and powerful appeal to business men.

Business needs religious education—religious education needs business.

A FORWARD LOOK

Russell Colgate

At the business meeting of this Convention last Wednesday evening the delegates again elected me president of the International Council. Owing to the lateness of the hour I simply thanked the Convention for the honor and promised that I would endeavor to fill the position to the best of my ability. It would seem, however, that a brief statement might not be amiss from your newly-elected president.

The Council was organized in 1922 at Kansas City. During the past eight years much has been accomplished in what may well be considered a period of *organization*. It was first necessary that the denominations should develop among themselves more fully the spirit of cooperation, and this they have now done to a marked degree. Committees composed of the leading religious educators have been formed and are actively functioning. The whole program of religious education has been broadened to meet the need of our times, and necessary material prepared. Great advances have been made in teachers' training, young people's work, and in other departments. This organization and preparatory work has been necessary, and has fully occupied the time and resources of the Council.

We are now ready for the next step—*promotion*. This program, which has been so splendidly worked out, must be brought more energetically to the attention of the individual churches. It is to the state, province, and county councils that we look to accomplish this end. These local councils should receive the full cooperative support of the national and state denominational bodies, and be strengthened so they can properly function. As far as possible the local churches should assume their support.

In addition, great effort should be made to interest business men to give not only of their money but of their time.

We have the organization, we have the program. Let us now promote in a large way this great cause of religious education.

THE LAYMAN AND RELIGIOUS EDUCATION

(*Editorial in International Journal Convention Daily*)

Religious education as we know it today is the outcome of an enterprise started by a layman and fostered through the one hundred and fifty years of its history by a succession of laymen. The distinguished Gloucester citizen, whose memory we honor today, was the first of a long line of laymen who have been both the motivating force and the sustaining power of an undertaking that has never failed to make its weighty contribution to the welfare of society. That we have Sunday schools today is due to the persistence and faith of laymen. It has been laymen who have provided inspiration, backed the leaders with their prayers and their purses, and contributed unstintedly of their time and service to the development of the movement.

There has never been a time in the history of the Sunday school when laymen have not been identified with it as leaders. Raikes' example inspired the laymen of his day to copy his movement. All over England, Sunday schools under lay leadership sprang up. The movement had in it something which offered the lay leader his opportunity to be of service and he seized the opportunity and made much of it.

In America we find the laymen conspicuous in the leadership of the Sunday school movement. The roll of the pioneers and promoters of both Canada and the United States in the last one hundred years or more reveals an overwhelming preponderance of non-professional lay leaders. The list is very imposing. One of the earliest was Stephen Paxton, who probably organized more frontier Sunday schools than any man before or since his time. The experiences of this devoted leader are almost as thrilling as those of the Apostle Paul. He was only one of a multitude of unsung heroes who planted the Sunday school throughout the newly settled territory of the Middle West and South. The men were largely devoted laymen who counted themselves happy to be the pioneers in a movement which they foresaw was to constitute a saving element in the civilization of the future. At the sacrifice of personal fortune and personal comfort they faced such hardships as we today know nothing about. From their labors have sprung hundreds of strong churches of Christ, centers of Gospel influence.

After the Civil War there arose a galaxy of stars, laymen with a vision and a determination that is the heritage of our movement of today. To those who have been in the organized Sunday school work for twenty years or more, the names of such giants as B. F. Jacobs, William Reynolds, Henry Clay Trumbull, Dwight L. Moody, and a host of lesser lights are familiar. These men "wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." We are probably still too close to these men in point of time to rightly appreciate or evaluate their contribution.

And what shall we say of such lay leaders of a generation ago as H. J. Heinz, W. N. Hartshorn, E. K. Warren, John Wanamaker, A. B. McCoillis, Justice John L. MacLaren, E. H. Nichols, and others? These men risked much in the support of organized religious education. Some of them have been known to underwrite whole conventions, state and international. They backed their convictions with their money and their time. W. N. Hartshorn, for instance, traveled the country with Marion Lawrance, leaving his business to take care of itself. In company with A. B. McCoillis and one other he underwrote the cost of a steamship voyage to a world's convention in Europe.

And the present generation is not without its lay leaders. The religious education movement is supported to day by just as capable and devoted supporters as in the past. It would be impossible in this editorial to name them all. But outstanding among the laymen who today believe in religious education, and back their belief with their personal time and service, are such men as Russell Colgate, J. L. Kraft, Sir Harold MacIntosh, Hugh R. Monro, L. W. Simms, Hon. Charles H. Tuttle, John D. Rockefeller, Jr., O. H. Cheney, and many others. Our state councils are manned in some instances largely by laymen. In a day when large emphasis is laid on proper educational procedures, and when religious education seems to be in the hands of technicians the layman is apt to regard himself as unnecessary to the success of the religious education enterprise. It would be most unfortunate if this were true. The layman is still needed as much as he ever was. In fact, the religious education enterprise cannot succeed without him. The time will not come when he can be dispensed with. It will never happen that the trained compensated leader will take the place of the lay leader. The need of today is that intelligent, consecrated lay leadership be joined with trained professional leadership in a cooperative undertaking. It is not a case of either . . . or, but a case of both . . . and.

CHAPTER XIX

REMEMBERING ROBERT RAIKES

The Raikes Statue

THE greatest and most appropriate monument to the prophetic vision and benevolent thoughtfulness of the founder of the Sunday school movement cannot be carved in stone or cast in metal. It exists in thousands of churches where the teaching ministry is reaching with ever-increasing effectiveness the needs of growing life. The founder of a movement today reaching upwards of 30,000,000 of growing persons scarcely needs any other symbol of enduring commemoration.

Yet, whether they are needed or not by those whom they honor, we do erect monuments in the attempt to give more concrete and tangible expression to our regard for them than is embodied in the institutions which they launched. It is to enrich our own lives and the lives of those who come after us thus to embody in a definite symbol sentiments which might otherwise elude such sharing.

Fifty years ago the Sunday school children of England gave of their pennies a sum sufficient to erect in Victoria Gardens, London, a beautiful bronze statue of Robert Raikes. The unveiling of this statue marked the climax of the celebration in England of the centennial of the Sunday school movement. For fifty years this statue on the banks of the Thames has helped the Sunday schools of the world to symbolize and proclaim the enduring fruitage of a spiritual ideal.

When it was observed that the quadrennial Convention of the International Council of Religious Education meeting in Toronto fell upon the sesqui-centennial year of the first Raikes Sunday school, the happy suggestion was made that this Convention culminate in the unveiling of a similar statue in Toronto. Upon investigation it was learned that the cost of such a statue would be about $3500 for the statue itself and a similar amount for the base and pedestal.

Mr. J. L. Kraft, treasurer of the International Council, offered to contribute the necessary funds for the statue itself as a personal gift. Mr. Kraft is a kindred spirit with Robert Raikes. A successful and highly respected business man, he finds delight in philanthropic enterprises. He and his wife and daughter made this gift as just one of many expressions of interest in and devotion to the cause which Robert Raikes initiated. Like Raikes, Mr. Kraft gives himself as well as his money to this cause. He is a Sunday school superintendent in his home city of Chicago. Mrs. Kraft teaches a women's Bible class of over two hundred members.

Mr. Kraft's efficient work as treasurer of the International Council is no small contribution to the general cause. He is a type of those Christian laymen who have been an indispensable factor in the religious educational movement from its beginnings. The fact that Mr. Kraft was born in Canada added to the significance of this generous act by which he made possible an international commemoration of Robert Raikes.

The pedestal and base of the monument together with its ideal location were contributed by the City of Toronto. The city also pledges care of the statue in perpetuity. The statue is located in beautiful Queen's Park in front of the Parliament Buildings and not far from the University of Toronto. It is an exact replica of the one in London. At the same time this one was made, a similar one was made to be erected this year in Gloucester, England, Raikes' old home and the scene of the first Sunday school in 1780.

THE UNVEILING CEREMONY

At the close of the great Laymen's Session, Saturday afternoon, June 28, the entire Convention, in automobiles and special street cars, moved to Queen's Park where the statue had been erected and stood in readiness, draped with American and British flags. Those who were to participate took their places on a platform which had been erected near the statue. A chorus of Toronto Sunday school children joined with the Convention hosts and many spectators in a period of hymn singing led by Mr. Linden and the Harmony Trumpeters.

The invocation was pronounced by Dr. W. C. Poole. Dr. Robert M. Hopkins, presiding, introduced Mr. Kraft, Mrs. Kraft, and Miss Edith Kraft, their daughter, for, as Mr. Kraft made clear in his brief address which followed, this statue was the gift not of himself alone but of the family whose members share equally in their devotion to Sunday school work. It was evident also from Mr. Kraft's statement that the gift represents not only a contribution of funds but of real life devotion on the part of this Christian family. Mr. Kraft expressed the deep satisfaction which his family had experienced in making the sacrifice necessary to present this statue to the Convention and to the forces of religious education in North America.

After a wide inquiry to locate a descendant of Robert Raikes who might participate in the dedicatory ceremony, a great-grand-nephew, Campbell G. Raikes, who is himself vitally interested in the movement started by his distinguished ancestor, was found living in Ontario not far from Toronto. Mr. Raikes was present and captivated the great crowd present at the unveiling by his address which appears later in this chapter.

The dedicatory address was delivered by Robert M. Hopkins in his clear ringing voice which carried to the outermost parts of the great audience. At the conclusion of his address Doctor Hopkins committed the statue to the care of the City of Toronto.

STATUE OF ROBERT RAIKES

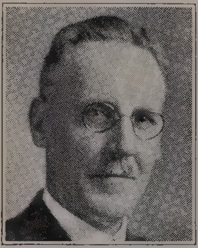
Unveiled at Convention in Queen's Park, Toronto, on the grounds of the Parliament Buildings.

J. L. KRAFT

Treasurer of the International Council of Religious Education and donor of the Raikes Statue.

HOME OF ROBERT RAIKES

Still standing in Gloucester, where the first Sunday School was started in 1780.

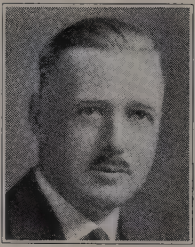


DONALD S. LINDEN
Music Leader

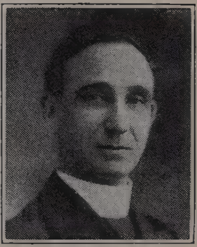
ARLO A. BROWN
Program Chairman

LUTHER A. WEIGLE
Findings Chairman

HAROLD C. PHILLIPS
Devotional Speaker



GEORGE P. GILMOUR
Devotional Speaker



R. A. HILTZ
Worship Leader

THE HARMONY TRUMPETERS

Mayor Bert Wemp accepted the statue on behalf of the city and pledged perpetual care. The mayor spoke eloquently of the contribution of the Sunday school to the life and well-being of Toronto and of the continent at large and expressed the appreciation of the city for the beautiful statue of Robert Raikes which would be a continual reminder to succeeding generations of their heritage and of their spiritual responsibility.

The actual unveiling was done by two young people representing the oldest Sunday schools in the United States and Canada. Following are the facts regarding these young people and the schools which they represented:

Eugene Bagwell, Jr., comes from Christ Church School, of Savannah, Georgia.

John Wesley came to the shores of Georgia in the year 1736 as "Minister to the town of Savannah," and in that same year, as one of his first official acts, he "established a school of some thirty or forty children," and placed it under the leadership of Mr. LaMotte for religious instruction. It was seemingly his custom to assemble this school on Sunday after Evening Prayer and catechize them in what they had learned from Mr. LaMotte. This was forty-four years before the establishment of the Sunday school of Robert Raikes. The records both of the Colony of Georgia and the city of Savannah make mention of this school a sufficient number of times to give us authority for believing that it has been in continuous operation for the past 194 years.

The present condition of the school is good with an enrolment of about 400. There are 54 college students from Christ school.

Information furnished by Rev. David Cady Wright, D.D., Rector, Christ Church School, Savannah, Ga.

The Sunday school from which Helen McKay comes, St. Paul's, Halifax, founded in 1783, by the rector of St. Paul's, Halifax, viz., Reverend Doctor Breynton.

The school, therefore, goes back to within three years of the time of the Raikes' movement, and is undoubtedly "the mother school" of Canada.

It has for many years been one of the most progressive Sunday schools in the Church of England in Canada, and at one time had the largest enrolment. This, however, is no longer the case.

It began its Primary Department in 1872, which was the beginning of its graded work, and in 1903 established a Cradle Roll and Kindergarten Department. In 1904, it began a Chinese Sunday school, and in 1906, it established a Home Department.

It may interest you to know that the church of which this Sunday school is a part goes back to the founding of Halifax, in 1749, the church itself being built in 1750, from timber brought from Boston.

The young lady chosen to represent the school has had a record of eight years perfect attendance both at Sunday school and at church.

Information furnished by R. A. Hiltz, General Secretary, General Board of Religious Education of the Church of England in Canada.

Following the unveiling the crowd was led in the singing of the Convention hymn, "All Hail the Power of Jesus' Name." The invocation was pronounced by Theron Gibson.

ADDRESS OF CAMPBELL G. RAIKES AT UNVEILING

I happen to be the only male member of the Raikes family at present living in the Province of Ontario, so when I was asked by the Rev. H. C. Priest to be present today, I did not like to refuse the great honor bestowed upon me. I am afraid that I cannot attempt to make a speech, but will read you a few notes about Robert Raikes that I jotted down hurriedly this morning. My memory does not go back that far so I cannot tell you very much about my distinguished ancestor, but these few facts I do remember hearing about him.

Robert Raikes was born in Gloucester, England, in the year 1736, a son of R. Raikes, Sr., a printer and proprietor of the Gloucester Journal, a Tory newspaper, first published 1722, being the first paper to report Parliamentary debates. Robert Raikes, Sr., was married three times and had in all eleven children, Robert being the eldest boy of his third wife, who was a daughter of Rev. Richard Drew, of Nailsworth, Gloucester. There were seven children in the last family, of which Robert Raikes was the eldest. There is one other member of that family which I want to mention here, and that is the fourth son, Thomas by name, who lived in Kent, and then later in London, where he was made governor of the Bank of England, 1797-99. He was my great-great-grandfather, and I just mentioned him to show you how I am related to Robert Raikes about whom you are hearing so much today.

Robert took up his father's profession of printer and journalist, and lived in the city of Gloucester all his life. He married Anne, the only daughter of Thomas Trigg, and sister of Sir T. Trigg, K. C. and of Rear Admiral Trigg. They had in all ten children, three boys and seven girls. Only one of his boys had any sons, and I believe they all served in the army in India, and died out there, without any descendants, so that branch of the family is extinct.

There is no one to contradict me, so I am safe in saying that I believe Uncle Robert was rather a cranky old gentleman who didn't like having his Sunday afternoon nap disturbed by the young boys and girls playing on the streets, so he set about thinking up some scheme to keep them out of mischief. That was how he came about forming this excellent plan of starting Sunday schools for boys and girls, primarily with the idea of keeping them out of mischief; but whatever his motive may have been, we know what a wonderful institution our Sunday schools have grown to be, and I must not deprive him of any of the credit which is his due.

Before I sit down I want to express the thanks of our family to this Sunday school convention for the honor they have paid us in erecting this fine statue to our distinguished ancestor, Robert. I feel sure that he will enjoy many years of peace and quietness in this fair city of Toronto. And being a Parliamentary reporter it is very appropriate that he should be located so close to our Provincial Parliament Buildings.

In closing I want to wish this Sunday school convention all success in the future, and may they have all the support they deserve in carrying on the good work which was begun by my Uncle Robert one hundred and fifty years ago. I thank you.

DEDICATORY ADDRESS ON THE UNVEILING OF THE ROBERT RAIKES STATUE

ROBERT M. HOPKINS

One hundred and fifty years ago, Robert Raikes organized his first Sunday school. For many years this printer and social reformer of Gloucester had been seeking a cure for vice. His early efforts had been directed to a ministry in behalf of those incarcerated for debts and crimes. With tireless fidelity he had visted the crowded prisons of his city on his errands of mercy. But as fast as he brought relief and release to weary men, their places were taken by a fresh supply. His labor seemed as endless as the task of dipping the ocean dry.

One day his attention was drawn to the street gamins at play near his office windows. Their quarreling and cursing bore heavily upon his heart. Like an inspiration from above came the thought that the cure for vice lay with the children rather than with grown men imprisoned. If vice was to be cured, it must be prevented.

Thus the Gloucester reformer brought to the center of attention once more the child whom Jesus long before had set in the midst. The church was now to discover the principle that the ounce of prevention is worth the pound of cure; that the penny spent in character formation is worth a hundred pennies spent in character reformation; that the same gospel which is powerful in the rescue of men and women from sin is even more powerful in its ability to keep boys and girls from sinning.

The newly directed efforts of Robert Raikes and those associates whom he enlisted in behalf of the ragged children were not at first welcomed in Gloucester. In derision his neighbors dubbed him Bobby Wild Goose. His church gave him little or no encouragement. Indeed his work was severely criticized and often openly opposed. But the patient printer persevered in his effort at civilization. He called it his "botanizing in human nature." How significant that designation. Character is like the flower. Its growth cannot be hurried, but its strength of stalk and beauty of blossom are assured when the gardener adds patient cultivation to the beneficence of the Giver of all life.

Gradually the campaign to teach the children spread throughout Gloucester and over England as well. Today we are assembled as a part of a vast army that numbers well over thirty-three millions who are enrolled in the Sunday schools of the world. This movement to which the work of Robert Raikes gave rise has in one hundred and fifty years gone literally around the world. It has expanded to include many agencies besides a school meeting on Sunday. It has enrolled many scholars besides ragged children. It has embraced all ages, all races, all lands. It has made a most substantial contribution to the integrity, peace, and brotherhood of humanity. It has become the modern movement of the church for the Christian education of mankind.

Within the past century and a half no agency has made a larger direct contribution to the cause of Christian education than the Sunday school, unless it be the home. Remembering that the world moves forward only as each oncoming generation is prepared to advance, this contribution assumes vital significance. An investment in childhood today is sure to pay most handsome dividends tomorrow. A neglect of childhood's resources is equally certain to mean havoc and ruin to the welfare of the world. Church and state have become increasingly aware of this fact, though unfortunately they are not always happily united in its realization.

Religious education is rapidly becoming a science. For his first Sunday schools, Robert Raikes used the small rooms of humble homes that still are standing in testimony to the lowly origin of the movement. The church today invests multiplied millions to provide an adequate equipment. Skilled technicians are everywhere multiplying. In all lands the processes of religious education are becoming constantly more effective. But where success is achieved the passion to help childhood is always dominant.

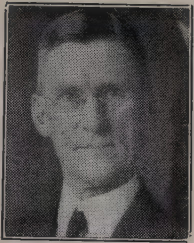
The continuing opportunity for the Sunday school remains with its corps of faithful teachers and officers. Children neglected still call for our great hearted men and women to volunteer for a service like unto that of the botanizer of Gloucester. We, too, may grow wondrous blossoms with the same patient planting of the seeds of truth and right.

This act of dedication today therefore brings its greatest challenge to us to redouble our efforts in this great cause. Like our fathers into whose heritage we have entered, we too must become pioneers in a movement that is constantly encountering new frontiers. With the expanding horizon of the greatest of teachers who said, "Go, make disciples of all nations," Let us set ourselves once more to the unfinished task. His ministry of teaching shall prevail. The partial accomplishments of the past inspire us to the world wide achievement which has always been the goal This is a time for solemn rededication.

To you, your Worship (addressing Mayor Wemp), and to your fair city, this statue is presented by the International Council of Religious Education in behalf of a great host of loyal followers of the Gloucester pioneer whom it symbolizes. No national line divides the purposes of the forces

CONVENTION SPEAKERS

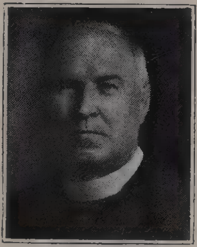
ERNEST F. TITTLE



GEORGE A. COE

THEO. G. SOARES

A. W. BEAVEN



H. J. CODY

WM. S. BOVARD

DANIEL POLING

W. C. BOWER

GONZALO B.
CAMARGO

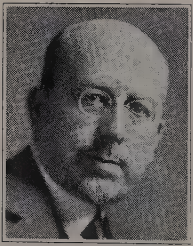
CONVENTION SPEAKERS

W. C. Poole

W. C. Pearce

Frederick C. Eiselen

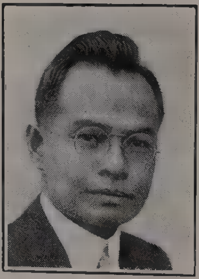
W. G. Clippinger



O. H. Cheney

J. W. Eichelberger, Jr.

Norman E. Richardson



Camilo Osias

James Kelly

YOUTH COUNCIL LEADERS

PAUL LIMBERT

JOSEPH MATTHEWS

CYNTHIA PEARL MAUS

BLAINE KIRKPATRICK

GORDON LAPP

HARRY N. HOLMES

O. W. WARMINGHAM

D. R. POOLE

GOODWIN WATSON

YOUTH COUNCIL LEADERS

Mrs. Grace Sloan Overton

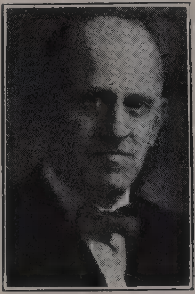
W. Frederic Miller

E. H. Bonsall, Jr.

Walter T. Brown

Roy Burt

Chas. F. Plewman


C. E. Ashcraft

Warren Blodgett

J. Ruskin Howe

that cooperate in the International Council of Religious Education. For more than half a century Sunday school comrades from both Canada and the United States have gone forward in united endeavor. As one result of that cooperation, the Dominion and the Union constitute today the mightiest stronghold of the Sunday school in all the world. And upon the entire continent, no city has surpassed your own in its advocacy of this cause and in its accomplishments in this regard. It is most fitting therefore that here we should lovingly erect this remembrance of Robert Raikes. It is the first such statue on North American soil. It stands to honor a man who is renowned not for service in war but for service that has led to peace. The Sunday school has proven itself to be the world's mightiest movement within the church to usher in that peace and goodwill of which the angel chorus sang on the plains of Bethlehem. Thus with utter lack of national prejudice or pride we unite in committing to the safe keeping of Toronto this monument which commemorates the founder of the Sunday school movement. May it serve as a further pledge of our continental brotherhood. May it continually remind us and our posterity of our common vows to win through the ministry of teaching the world's childhood to the abundant life of Him who is the Way, the Truth, and the Life.

A STRANGE INTERVIEW

ORRIN T. ANDERSON

It is now the long awaited week of June 23-29, and I am in Toronto, having been sent here to cover the great International Convention of Religious Education. Having been able to slip away for a few minutes I am now in Queen's Park observing the magnificent buildings of the University of Toronto about which I have heard so much, and seeing some of the famous monuments here. I wonder what this one is which is all draped. Looks like a new one. I'd like to see who it is.

What was that? I am all alone here except for this new statue. Yet someone spoke from beneath those draperies. I feel rather creepy. What can this mean? I'll answer next time I hear that voice.

Again the voice comes and I know now that it is the statue speaking and that he is addressing me.

"I am the statue of Robert Raikes. I am to be unveiled during this great Convention which marks the sesqui-centennial of the Sunday school movement. I am placed here looking out over this magnificent city and prosperous continent as a tribute not only to the founder of the Sunday school but to the brave souls who have labored to make the movement a determining factor in the church life of your day."

"I am glad you hailed me," I replied enthusiastically, "for I should very much like to ask you some questions. In fact an interview with you will be about as interesting a feature as I can hope to get at this Convention."

"Then you are reporting the Convention?" asked the statute.

"Why, yes, that is my purpose."

"Then you know who I am, of course, for if you know anything about Sunday schools you have heard of Robert Raikes and his ragged Sunday schools in Gloucester, England, back there in 1780. My, my, did I say 1780? Why that's one hundred and fifty years ago and it doesn't seem any time at all since that first Sunday afternoon when those ragged little urchins came trooping into that first class. What a lot of heathens they were, to be sure, and I must confess that when I saw them all together I wasn't so enthusiastic about my project to reform them and to make over the Sunday afternoons of my town. But in just a few Sundays we began to notice a marked change—the children were cleaner, quieter, more respectful—why, they were actually turning into little ladies and gentlemen. I'll never forget the statement made to me one afternoon by a friend of mine, Mr. Church, a manufacturer, who said, 'The change in these boys and girls whom you have gathered from off the streets into your schools could not have been more extraordinary, in my opinion, had they been transformed from the shape of wolves and tigers to that of men.'

"We had a great deal of faith in the Sunday school in those days and it became a great movement throughout England and began to spread to other parts of the world. But who of us then would dared to have ventured a prophecy that the day would come when all around the world the churches would be spending so much of their time, money, and energy on Sunday schools, or that a meeting like this might be called—an International gathering with more than forty denominational bodies cooperating?"

"Yes, Mr. Raikes, it is truly remarkable. Great steps have been taken in the work which you so nobly began back there a century and a half ago. Here you see a great machine set up to administer the work of religious education—to avoid duplication of effort and to do the whole task effectively. What do you think of the way this work is being carried on today and what, in your opinion, is the significance of this Toronto meeting?"

"Well, young man," replies my 'subject,' "if you know anything about the beginning of the Sunday school movement and its past history, you know that cooperation has been a large factor from the beginning. The task of giving our boys and girls a Christian education has been too great for any one church body. It has called for our united efforts. We have found that children are more important than denominations and Christian character more vital than pride in any one group of believers.

"What do you think this Convention really will mean?" I asked.

"Of course it will mean much to the delegates in the way of fellowship, inspiration, and larger vision. That is always one of the delightful and helpful features about any convention. But the greatest contribution this Convention will make to the forwarding of the whole program of religious education will be, in my opinion, the defining of aims, the determining of objectives, and the setting of truly educational goals."

Just then a gust of wind blew back the heavy drapes from the face of the statue and the eyes looked down to see my pencil busy taking notes. And there was a twinkle in them as the voice from the statue closed the interview: "Well, young man, that looks quite natural. You know I used to be a journalist and it was the good old *Gloucester Journal* which gave impetus to the Sunday school movement in the beginning. So if you think anything that I have said may be worth publication and will help the cause today, go ahead and use it. And don't forget to tell your readers that this would be a gathering which would have the most far-reaching influence for religious education of any convention yet held and that all over North America the next four years are going to see thousands of Sunday schools earnestly trying to reach objectives which shall be set forth here. But, tell me, young man, do you think anyone will believe you actually had an interview with the statute of Robert Raikes?"

CHAPTER XX

MEMORIAL SERVICE

W. G. Clippinger

IN the Woolsey Memorial Building at Yale University, over the roll of the students who went out from Yale in the recent World War, is the inscription, "We who must live, salute you who have found strength to die." In much the same sense, as we remind ourselves of the life, the service, and the death of these our friends, we may say today that "we who must live, salute you who have found strength to die."

The roll of honor for the last quadrennium is long and striking. It includes those who have rendered special service in either the international, the state, or the provincial organizations.

Most significantly the first on the roll of honor is one who figured most conspicuously in this city, in the Dominion, and in the Canadian Council. I refer to Justice J. J. McClaren, who died at his home in Toronto at the age of eighty-six, July 3, 1926, just after the previous International Convention. He was Judge of the Supreme Court of Ontario and of the Court of Appeals of the same Province. He engaged in Sunday-school work for sixty years, was President of the Ontario Sunday School Association, a member of the International Lesson Committee, and for a time was President of the World's Sunday School Association.

The Reverend David H. Craver, an active and highly respected minister of the Presbyterian Church, a valued worker in the field of Religious Education, and at one time Superintendent of Religious Education for the Synod of New York, was the second leader to be placed on this honor roll.

Mr. George W. Penniman, long associated in state and international work with W. N. Hartshorne and H. J. Heinz and one-time Secretary of Allegheny County Association, Pennsylvania, died January 12, 1927.

On July 20, 1928, Judge Seth P. Leet, the oldest life-member of the Executive Committee of the International Council, died at his home. He had been the law partner of Justice McClaren and died just seventeen days after him.

The Reverend William B. Rose, long connected with the Publishing House of the Free Methodist Church, died on November 26, 1926, in Chicago, Illinois.

Mr. Arthur Clinton died in St. Petersburg, Florida, on December 4, 1926. He was a member of the State Executive Committee and a trustee of the New York Council.

The REVEREND GEORGE L. STORY, of Vermont, at one time General Secretary of the Vermont Association, died September 1, 1926.

MR. CHARLES H. LEINBACH, of Pennsylvania, a prominent worker in the Reformed Church and in Sunday-school work in general, follows Mr. Story on the roll of honor.

The REVEREND AQUILLA LUCAS, of Ontario, Canada, died in London on September 15, 1926. He was prominent in provincial Sunday-school work and is the father of Mrs. E. W. Halpenny.

MR. MORTON B. CASSELL, at one time Treasurer of the North Dakota Council and a member of the Executive Committee of the International Council, died March 11, 1927, at his home in North Dakota.

MR. JOHN D. HASKELL, of Nebraska, died May 12, 1927. He was at one time Director of the State Council, a member of the Executive Committee of the International Council of Religious Education, and an official of the World's Sunday School Association.

MR. DAVID C. COOK, an active worker in his local church, world-known publisher of religious periodicals, and a generous supporter of the International Council and the World's Association, died July 30, 1927, at his home in Elgin, Illinois.

The REVEREND CHRISTIAN STAEBLER, of Ohio, died June 13, 1927. He was a member of the Evangelical Church and edited their German publications. He was also President of their denominational Sunday School Board and a member of the Executive Committee of the International Council.

MRS. HARRIET BRIDGES LUCAS, of Ontario, Canada, the widow of Aquilla Lucas, died February 6, 1928.

MR. A. M. LOCKER died November 12, 1927. He was at one time General Secretary of the Minnesota Council, Business Superintendent of the International Council and later Field Superintendent, and also served as General Secretary of the Inland Empire Council of Religious Education.

MR. WILLIAM E. CHALMERS, Secretary of the Baptist Young People's Union of America, Secretary of the Young People's Work and Teacher Training in the Baptist Church, a member of the Executive Committee of the International Council, as well as an active worker in the general field of Religious Education, died at his home on April 5, 1928. He was a native of New Jersey.

MR. JAMES C. GARRISON, of Minnesota, died July 22, 1928, shortly after the World's Convention in Los Angeles. He was active in the field of religious education for over twenty years and served for a time as General Secretary of the North Dakota Sunday School Association and later as General Secretary of the Minnesota Sunday School Association.

DR. EDGAR Y. MULLINS, of Kentucky, the distinguished President of the Baptist Theological Seminary and one time President of the Baptist World Alliance, was also a tireless worker and speaker for the international and state organizations. He was at one time Vice-President of the International

Sunday School Association. He joins our many other friends on this roll of honor.

MR. ALBERT LAHUIS, of Michigan, met a tragic death in an automobile accident in July, 1928, when his car went over a precipice in southern California soon after the World's Sunday School Convention. Mr. LaHuis was a successful business man, active in Sunday-school work, a member of the Executive Committee of the World's Sunday School Association and a member of the Executive Committee of the International Council of Religious Education from the time of its organization.

MR. THOMAS S. YOUNG, an active worker in the field of religious education and at one time Director of Weekday and Vacation Church Schools for the American Baptist Publication Society, died December 1, 1928. He did pioneer work in the field of religious education.

MR. PERCY L. CRAIG, of New Castle, Pennsylvania, died December 17, 1929. He served for years on the Executive Committee of the International Sunday School Association and for twenty years was a member of the Board of Directors of the Pennsylvania State Sabbath School Association and for eleven years was President of the State Association.

MR. HERBERT M. CLARKE, of Rhode Island, died March 11, 1929, at his home in West Warwick. He was a successful business man, an active worker in the Young Men's Christian Association, a member of the Executive Committee of the Rhode Island State Association, was a member of the Executive Committee of the International Council and was deeply interested in the work of the World's Association.

The REVEREND ISAAC W. GOWEN, of New Jersey, an active worker in the Reformed Church in America and the Reformed representative on the International Council of Religious Education, died at his home March 11, 1929.

MR. EDWIN W. RICE, of New York, died in his ninety-ninth year on December 3, 1929. He was a Sunday-school missionary, a writer, and an historian, as well as an active worker in the general field of Christian education.

MR. BYRD PRILLERMAN, of West Virginia, died April 25, 1929. He was a loyal representative of the Negro race and was Superintendent of the work among the negroes of West Virginia. He cooperated in a very fine way with the International Council.

MRS. J. WOODBRIDGE BARNES, an active worker in the Methodist Episcopal Church, instrumental in introducing graded lessons in church schools of the Protestant churches of North America, and one-time Elementary Superintendent of the International Association, died May 8, 1929.

The REVEREND LESTER BRADNER died September 21, 1929. He was an honored clergyman in the Episcopal Church and active in interdenominational work. He was twice President of the Rhode Island Council of Religious Education, and also served as Director of Leadership Training for Rhode Island. He was a useful member of the Committee on Leadership Training of the International Council of Religious Education.

The REVEREND DAVID E. OVER, of Emporia, Kansas, an active pastor of the Baptist Church and the denominational representative on the International Council, joins his other friends on the roll of honor near the close of 1929.

DR. JOHN CAMPBELL ROBERTSON, of Ontario, died very suddenly on Easter Sunday, April 20, 1930. He was an active pastor in the Presbyterian Church and for twenty-five years served as General Secretary of Sabbath Schools and Young People's Societies of the Presbyterian Church and for five years was Secretary of the Board of Religious Education of the United Church of Canada. He was a member of the Executive Committee of the International Council, the World's Sunday School Association, and a member of the Convention Committee for the Toronto meeting.

DR. SELDON L. ROBERTS, of Pennsylvania, died June 11, 1930. He was an active worker in the Baptist Church and deeply interested in interdenominational activities. He served as Director of the Leadership Training Division of the Baptist Publication Society and also as a member of the International Leadership Training Committee.

So having called the roll and reminded ourselves of the eminent Christian service of these men and women and of their loyalty to the cause of Christian Education, we say again, "We who must live, salute you who have found strength to die."

CHAPTER XXI

THE CONSECRATION SERVICE

SUNDAY, JUNE 29
"Consecration"
Russell Colgate, presiding
*Service of Worship and Consecration**
Prepared and led by R. A. Hiltz

I. PREPARATION FOR WORSHIP

PRELUDE: Chopin's Prelude in C Minor (Opus 28, No. 20).

Leader: God is a Spirit; and they that worship Him must worship Him in spirit and in truth. St. John 4:24.

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him. Psalm 96:9.

(After a moment of silence, all will repeat together the following prayer.)

All: Purify our hearts and minds, O God, by the inspiration of Thy Holy Spirit. Guard us now from wandering and worldly thoughts; enable us to fix our thoughts on Thee, to realize Thy holy presence, and so to worship Thee in spirit and in truth; through Jesus Christ our Lord.—Amen.

HYMN: "Dear Lord and Father of Mankind." No. 2.

II. PENITENCE AND PARDON

Leader: Create in me a clean heart, O God.
Response: And renew a right spirit within me.
Leader: Teach me Thy way, O Lord.
Response: And I will walk in Thy truth.
Leader: Lord, hear our prayer.
Response: And let our cry come unto Thee.

A GENERAL CONFESSION TO BE SAID BY ALL

Almighty and most merciful God, we acknowledge and confess that we have sinned against Thee in thought, and word and deed; that we have not loved Thee with all our heart and soul, with all our mind and strength; and that we have not loved our neighbor as ourselves. We beseech Thee, O God, to be forgiving to what we have been, to help us to amend what we are, and of Thy mercy to direct what we shall be, so that the love of goodness may ever be first in our hearts, and that we may follow unto our life's end in the steps of Jesus Christ our Lord. Amen.

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*This service is a compilation from many sources. It is not, therefore, possible to give acknowledgment for each part in detail. The compiler, however, desires to express his obligations to the authors of the source material used as well as to all who so kindly assisted him with their suggestions.

The Litany of Dedication is taken from *Windows*, a book of devotions published by the National Council of the Y. W. C. A. of the Dominion of Canada, and is used with their kind permission.

A PRAYER FOR PARDON TO BE SAID BY THE LEADER

Almighty God, our Heavenly Father, who of Thy great goodness hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Thee; have mercy upon us; pardon and deliver us from our sins; confirm and strengthen us in all goodness; and bring us to everlasting life; through Jesus Christ our Lord. Amen.

THE LORD'S PRAYER TO BE SAID BY ALL

Our Father, Who art in heaven, etc.

III. SCRIPTURE READING

HYMN: "O Master, Let Me Walk with Thee." No. 7.

IV. SPECIAL PRAYERS

1. FOR THE OUTPOURING OF THE HOLY SPIRIT

Leader: The Comforter, even the Holy Spirit, Whom the Father will send in my name.

Response: He shall teach you all things and bring to your remembrance all that I said unto you.

Leader: Almighty God, the inspirer of prophets and apostles, and of every true and good thought and feeling in all men; we would join the Christian Church throughout the world in thanking Thee for the gift of Thy Spirit by which Thou hast enabled some in all ages to be the teachers and leaders of their brethren; and we pray Thee so to pour out the same Spirit on us that we may know and understand the deep things of God, and that love and goodness and all the fruits of righteousness may abound in our lives to Thy praise and glory.

Response: Lord, hear our prayer for Christ our Savior's sake.

2. FOR THE SPREAD OF CHRIST'S KINGDOM

Leader: Ye shall receive power after that the Holy Ghost is come upon you.

Response: And ye shall be witness unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

Leader: O God, Who hast made of one blood all nations of men to dwell on the face of the whole earth, and didst send Thy blessed Son to preach peace to them that are far off, and to them that are nigh; grant that all the peoples of the world may feel after Thee and find Thee; and hasten, O Lord, the fulfilment of Thy promise to pour out Thy Spirit upon all flesh; through Jesus Christ our Lord.

Response: Lord, hear our prayer for Christ our Savior's sake.

Leader: How beautiful are the feet of them that preach the gospel of peace.

Response: And bring glad tidings of good things.

Leader: Lord of all nations, who has taught us that in Christ there is neither male nor female, bond nor free, and has broken down the wall of partition between Jew and Gentile; unite the Christian people of different races in the bonds of a true family. Grant that all who go out to be witnesses of Christ in non-Christian lands may reflect His spirit of self-sacrifice and humble service, and that the young churches of those lands may grow up to a fuller stature by the glad acceptance of their help and fellowship; so that East and West, made one in Christ, may together labor for the bringing in of Thy Kingdom; through the same Jesus Christ our Lord.

Response: Lord, hear our prayer for Christ our Savior's sake.

3. For the Peace of the World

Leader: The Lord remaineth a King forever.

Response: The Lord shall give his people the blessing of peace.

Leader: Almighty God, Who dost call all nations into Thy Kingdom and in whose sight all men are equal, we beseech Thee to draw together all peoples of the world that they may be one in Thee. Destroy the influences, secret and open, which make such unity impossible. Cleanse diplomacy and commerce from all that is base and mean. In the dealings of nation with nation, and men with men, may good will and respect of others take the place of jealousy and war. Banish cynicism and bring back hope. Increase our faith in one another and in the power of Thy righteous will; so may justice, mercy and peace prevail among the nations, and Thy name be glorified, through Jesus Christ our Lord.

Response: We beseech Thee to hear us, good Lord.

4. For International Relations

Leader: Righteousness exalteth a nation.

Response: But sin is a reproach to any people.

Leader: Grant, O Lord

That we may approach every question of foreign policy from the Christian point of view;

That we may check every temper which makes for war, all ungenerous judgments, all presumptuous claims, all promptings of self-assertion, the growths of ignorance and passion;

That we may endeavor to understand the needs, the feelings, the endowments, the traditional aspirations of other countries;

That we may do gladly, unweariedly, patiently, what lies in us to remove suspicions and misunderstandings;

That we may honor all in Christ Jesus.

Response: We beseech Thee to hear us, good Lord.

5. FOR THE WORK OF THE INTERNATIONAL COUNCIL AND FOR A BLESSING UPON THE WORK OF THE CONVENTION

Leader: O Lord, Who by Thy Holy Apostle hast taught us to do all things in the name of the Lord Jesus, and to Thy glory; grant Thy blessing, we pray Thee, to the work of the International Council of Religious Education, its officers and members, under whose leadership we are met together. May we, in all our tasks, act in faith, working as unto Thee and not unto men. All our powers of body and mind are Thine and we would fain devote them to Thy service. Let us not be slothful in our business but faithful in spirit. Strengthen the faculties of our minds and dispose us to use them to Thy glory. Especially we would ask for Thy blessing upon the work of this Convention. May the days we have spent together mean much for ourselves, for our work, and for the extension of Thy Kingdom. May we go forth with a keener insight into Thy plans, a clearer vision of our own tasks, and a deeper desire to fulfil Thy will; through Jesus Christ our Lord.

Response: Lord, hear our prayer for Christ our Savior's sake.

6. FOR OUR HOMES AND SCHOOLS—PARENTS, TEACHERS, PUPILS

Leader: The fear of the Lord is the beginning of wisdom.

Response: A good understanding have all they that do thereafter.

Leader: Assemble the people, the men and the women and the little ones and the stranger that is within Thy gates.

Response: That they may hear, and that they may learn, and fear the Lord your God, and observe to do all His commandments.

Leader: O Holy Lord and Savior, Who didst call little children unto Thee and bless them; guide, we pray Thee, Thy Church in the teaching of the young, that it may wisely order the work of our Sunday schools, and strive earnestly to feed the lambs of Thy flock. Grant alike to pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of Thy presence in our homes, that our children may be brought up in Thy nurture and admonition. Give to our teachers aptness to teach, and to our scholars willingness to learn Thy blessed will. All this we ask in Thy Name, O merciful Savior, Whom, with the Father and the Holy Spirit we worship as one God, blessed forever.

Response: Lord, hear our prayer for Christ our Savior's sake.

Leader: O Lord, Who desirest the love of every heart and Whose delight is with the children of men; bless our girls and boys, our young men and maidens, in the years of growth from childhood to maturity;

strengthen them to resist temptation and direct to noble ends the spirit of adventure in that which is good; teach them to hate what Thou hatest, to love what Thou lovest, that in the days of their youth they may remember their Creator, and serving Thee with gladness may rejoice in the good news of the glory of the happy God; let Thy loving Spirit draw them into the fulness of that life which Jesus came to bring, that they may walk before Thee in newness of life, through the same Jesus Christ our Lord.

Response: We beseech Thee to hear us, good Lord.

Hymn: "Jesus Shall Reign Where'er the Sun." No. 5.

V. ADDRESS

FORWARD TOGETHER

Frederick Carl Eiselen

During the past week many questions have been raised and discussed. Some of them have been answered; some are carried away for further study. Personally I am very glad that the closing thought is not in the form of a question mark. Doctor Brown has already presented positively some of the emphases contemplated during the coming quadrennium; and now I am to express positively and constructively a final solemn summons—

"Forward Together"

Such an appeal will prove ineffective, and any movement inspired by it will be hesitant and uncertain unless we fix the goal toward which we are striving. This goal is at best suggested in the description of Christian religious education which constitutes a part of the report of the Jerusalem Conference:

> "Religious education in the Christian sense includes all efforts and processes which help to bring children and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with Him in prayer and worship becomes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to establish attitudes of Christian living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief, and doctrine."

This statement may appear somewhat verbose and complicated. Reduced to its simplest terms it means that the ultimate objective of religious education is to make religion, the Christian religion, a vital factor in human personality and human living.

This is the goal to which we are summoned to move forward. There are times when the command is to stand still, to wait, to meditate, to counsel together. This has been the summons during the past week—patiently, expectantly, prayerfully to wait for new light, new information, new inspiration. As we come to the end of the Convention there rings out the new command: *Forward!* The test of the worth of the Convention is not in the numbers registered, or the quality of the addresses, or the enthusiasm permeating the various sessions; the real test will come in the days, the weeks, the years ahead; its ultimate significance will reveal itself in the intelligence, the enthusiasm, the devotion with which we will respond to the summons to go forward.

There is another meaningful word in the summons—Forward *Together!* In this company it is not necessary to dwell at length on the necessity of cooperation: Competition slows up progress, cooperation facilitates and hastens it. To make the Christian religion effective in all human relationships, including the most complex, such as the economic, industrial, international, and interracial relationships, is a tremendous task; and there is no reasonable hope of ultimate achievement unless all the Christian forces make a united impact. The United Church of Canada has pointed the way through organic union. Such union may not be the next step for all; but during the past week representatives of many churches and creeds have thought, planned and counseled together. Surely out of all these experiences must have come the conviction that if we are to achieve our goal we must go forward *together.*

A united forward movement does not involve deadening uniformity. There is room for individual initiative and diversity in approach; but if the forward movement is to be steady and productive of results there must be agreement on certain fundamentals:

In the first place, if our united forward movement is to achieve the goal previously described we must seek to create within every individual a vital sense of personal relationship to God in Jesus Christ, an experiential knowledge which makes God a vital factor in human living.

The Christian religious educator cannot be blind to recent effort politely or impolitely to bow God out of the universe. Some impressed by the bigness of the universe and its orderly processes have come to accept the world as a mechanism without room for God; others have stressed a mechanistic conception of man, without powers of knowing God—even if there should be one—or of enjoying fellowship with him. There have been some scientists who insist that the only way to knowledge is through the scientific method of the laboratory and who, since they cannot discover God in the test tube, deny his existence and discredit all mystical experiences and other sources of knowledge and appreciation. I am glad to note the emphasis placed by this Convention on worship, on reality in worship, so that it may become a means of creating and maintaining the vital knowledge of God which may make him a vital factor in life.

A second element that calls for emphasis in any effective forward movement is the demand for clear, sane and courageous thinking on the part of leader and pupil, both young and old. It is my conviction that the weakness of the church, its failure to exert a more significant influence may be traced in large measure to the absence of serious thinking, to the prevalence of superficial and loose thinking. There is need of honest and courageous thinking concerning the great verities of the Christian faith, concerning the world in which we live, and concerning the best ways of making the great Christian truths effective in individual and group life: What does it mean to be a Christian? What constitutes a Christian economic and industrial order? How may international relations be made Christian? What is a truly Christian attitude toward other races?

If we are to move toward the ultimate goal of Christian religious education we must help the pupil actually to practice the Christian way of living in the human relationships—simple or complex—which he sustains here and now. The former idea seems to have been that education is a preparation for life; now we have come to see that we learn most effectively through doing. Christian attitudes become fixed through daily living. This emphasis gives a truly pupil-centered, experience-centered, life-centered program. In appealing to go forward together I would urge that the center of the stage be given to the pupil in the life situations in which he now finds himself and through which he may enter as a Christian into the newer and more complex relationships awaiting him.

We are still far from realizing the world order of which the heroes of the faith have dreamed and for which they have prayed and labored and to which we ourselves in our best moments have aspired. Christian religious education has placed in our hands a new means of achieving this goal, a means promising greater results than any other approach in the past. To make possible such achievements demands the emphases set forth in the preceding paragraphs. Loyally to uphold these emphases, faithfully to strive to make the spirit of Christ prevail in all human relationships, unreservedly to dedicate ourselves anew to the divine task which is ours I summon you Forward Together!

VI. LITANY OF DEDICATION

Leader: O God, Who hast set before us the great hope that Thy Kingdom shall come on earth, and Who hast called us to share in it, for all Thy gifts which shall aid us.

Response: We thank Thee.

Leader: For our minds, with the power to seek and enjoy knowledge, to think and to understand, enabling us to work intelligently for Thy Kingdom.

Response: We thank Thee.

Leader: For those gifts of the spirit which enable us to perceive and enjoy all beautiful things, and above all, to know Thee and Thy great love for us and all mankind and thus to work earnestly for Thy Kingdom.

Response: We thank Thee.

Leader: For all our opportunities for service in the building of Thy Kingdom and for our comrades in this adventure.

Response: We thank Thee.

Leader: For all those who have pioneered before us for Thy Kingdom, patriarchs, prophets, and apostles; the wise of every land and nation, the teachers of mankind and all other true followers of Thee in every rank of life.

Response: We thank Thee.

Leader: But above all for Thine inestimable love in the gift of Thy Son, our Savior Jesus Christ, Who hast taught us to pray "Thy Kingdom come."

Response: We thank Thee.

Leader: For pardon of all the sins whereby we have hindered the coming of Thy Kingdom and barred its way in our hearts.

Response: We pray Thee, O God.

Leader: For guidance in all our ways.

Response: We pray Thee, O God.

Leader: That with Thy help, we may use all our powers of body, mind, and spirit to take our part in Thy Kingdom.

Response: We pray Thee, O God.

Leader: That in our homes we may assume our responsibilities and enjoy our privileges that love and understanding may be the bonds of family life.

Response: We pray Thee, O God.

Leader: That in our community we may identify ourselves with all the forces which are making for justice and a better social order, and good will to all mankind.

Response: We pray Thee, O God.

Leader: That in all these relationships of our lives we may be ever more mindful of Thy will and seek to forward the coming of Thy Kingdom.

Response: We pray Thee, O God.

Leader: And now we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee; humbly beseeching Thee that all we who have worshipped together here may be filled with Thy grace and heavenly blessing and be made more worthy laborers for Thee.

Response: We beseech Thee to hear us, O Lord.

HYMN: "Take My Life and Let It Be." No. 31.

VII. BENEDICTION

May He, Who loves us all more than we know, deepen and strengthen, by His love, the love we bear to Him and to one another, and so fit us more perfectly for love's service everywhere; and may the blessing of God Almighty, Father, Son, and Holy Spirit, rest upon us and upon all our work and worship done in His name; may He give us light to guide us, courage to support us, and love to unite us, now and forevermore. Amen.

POSTLUDE.

PART III

THE CONFERENCES

CHAPTER XXII

CHURCH SCHOOL ADMINISTRATION CONFERENCE

Walter D. Howell, *General Chairman*

THE Conference on Church School Administration was well attended and developed much interest and helpful discussion from the floor. At times it divided into sections which dealt with the guidance of the more advanced schools, the adaptations possible and desirable in the less advanced schools and the subject of improved records and reports.

THE FINDINGS

The findings of this conference group, reported and adopted at the final session, are as follows:

1. It is vitally important for every church congregation to give religious education the status of a major function of the church as a whole.
2. Integration of program and procedure on each age level is necessary to efficiency.
3. The continuous improvement of leadership, through the various processes of training and supervision, is absolutely essential.
4. It is highly desirable that increased attention be given to the individual pupil, beginning with his first appearance for enrolment and following through his entire church school experience.
5. The use of the International Standards for the Church School by churches of all types should be vigorously and intelligently promoted.

The conference adopted by vote two supplementary statements bearing upon its findings. The first called attention to the fact that in some communions there is need for a consolidation of overhead boards and agencies and that until such consolidation be consummated the local churches of those communities will be hampered in their efforts to achieve integration of program locally. The second statement indicated the Board or Committee of Religious Education of the local church as the body upon which devolves chief responsibility for carrying out the measures covered by the findings above and expressed the conviction that the establishment of such a board or committee is vital to the educational program of the local church.

It is possible to give extracts from only a few of the addresses and presentations included in the program of the conference. Some of the papers that were most favorably received were not made available to the editors of this report.

THE BOARD OF RELIGIOUS EDUCATION IN THE LOCAL CHURCH

Merle N. English

Not the least difficult of the functions of this board will be the education of the church in the purposes and methods of religious education. This must include the pastors, many of whom are woefully ignorant; official boards, many of which are unwilling; building committees, most of which do not know the requirements of the modern program; heads of organizations that are anxious for the future of those organizations and their own positions of leadership; the rank and file of the congregation, that is often unconcerned and unwilling to cooperate in providing adequately for the educational program.

The board must study the local situation, ascertaining needs and resources, and in the light of the best in theory and practice, determine what the local program should be. Its responsibility will include the selection of the curriculum materials and the discovery, training and placement of the leadership. Only those who are rich in personality, vital in religious experience, thoroughly at home in the new world of thought, and possessed of the skills offered by present-day training, are equal to the task. The board will provide for the supervision of the program it sets up, giving guidance to teachers and keeping before the church ideals of improvement and growth that make for effectiveness.

EXPERIENCES IN LEADERSHIP TRAINING

C. Melville Wright

Most fruitful in our experiences have been these plans:

1. A Regular Normal Leadership Training Group meeting weekly and usually at the church school hour for systematic work on standard units.

Members are recruited from among young people of the congregation. Before a young person "graduates" from the church school the opportunity afforded by this group is presented and in a short time it becomes "the thing to do"—to go from the senior high school or young people's group to become better qualified for leadership. Spare or substitute teachers are not recruited from this group, but occasionally projects under way require members in turn to visit departments of our own school or other schools to observe and report on specific matters.

2. Short-term "Cooperative Training groups"; Leaders in our church cooperating with those from other churches in the community under the best leaders available, the course arranged by a representative committee.

Background materials regularly provided, together with courses on methods of teaching and administration, psychology, etc.

Worship periods under competent leadership add greatly to the school and serve to demonstrate new possibilities.

Such an "Adult School of Religion" broadens the whole conception of our task and commands the interest of the community.

3. Summer schools and conferences, with occasional similar undertakings at other seasons, provide excellent opportunities for continuous training and for delightful fellowships which result in real satisfaction as leaders take up their tasks.

Carefully selected prospective leaders as delegates;
The "laboratory school" ideas in summer conferences.

4. Advanced and very practical training has been made possible for some as they have assumed responsibilities as "Associate Leaders" with joint responsibility for Sunday and week-day work of the group.

Here arise actual "life situations" and the opportunities for "team play."

5. Parents' groups have been most fruitful in producing leaders. Responding to needs recognized in their own homes, parents have initiated studies and discussions which have developed talents and qualified them to give leadership in the interests of a cause which they have found very vital.

THE WORKERS' CONFERENCE FOR THE SMALL SCHOOL

A. MONROE HALL

Observation has shown that the Church School that has the most effective teaching and the most outstanding leadership is the one that has a well planned monthly workers' conference.

This general statement is not only true of the large school but also is true of the small and rural church schools. This, on the surface may seem an impossibility, for many will argue that the small school lacks sufficient numbers and the rural school may argue physical handicaps in distance, bad roads, weather conditions, etc., but these handicaps on the contrary often become an incentive which spurs them on to a real success.

HOW TO SECURE AND HOLD ATTENDANCE—

1. (Roll Call) Have the officers, teachers, and class officers, departmental superintendents, and other workers on the roll. Have friendly rivalry between departments for record attendance. Give recognition at end of year for best attendance.

2. Serve an inexpensive luncheon. Have departments take turns in being host at these meetings. In rural districts arrange an itinerary of meetings going from home to home. This adds to the social feature of the gathering.

3. Pray definitely for teachers and officers. This is a most effective way of securing interest.

Illustration—Pastor should pray personally for officers and heads of departments; department superintendents should pray personally for teachers; teachers should pray personally for scholars. This will give results as it always does.

4. Use telephone and mail in securing attendance.
5. Use monthly efficiency schedule as follows:
   (a) Monthly communications of department superintendents to teachers.
   (b) Monthly group meeting called by department superintendents.
   (c) Home visitation on the part of the teacher to scholar.
   (d) Special activity in department during month or quarter.

This schedule can be worked out on a basis of 100 points and will prove effective in stimulating the interest of officers and teachers in the work.

6. Use entire evening for monthly workers meeting. Do not attempt to crowd into a Wednesday night after prayer meeting session or a Sunday session.

PROGRAM FOR WORKERS CONFERENCE—

This is a very important feature for if the program is not well worked out, interest will soon lag and attendance decrease. This means that the program from month to month must be well balanced and must not take on too much the form of an educational institution, or on the other hand, too much of a business session. Besides the regular order of business which should take only a few minutes, should follow a snappy two-minute report from each department superintendent of the school. For example—Cradle Roll, Home Department, Missionary, Temperance, and from the department superintendents in these reports there should come a discussion of any problem that they may have.

Standard "B" which is the greatest contribution which the International Council of Religious Education has made to the local church school, becomes the basis of a long series of splendid programs, for any school, no matter how small or where situated, can measure themselves by this Standard.

WHAT TO DO ON PROMOTION DAY

SELDON B. HUMPHREY

What to do on promotion day must center in the objectives that the school is trying to realize through that special day. We need, therefore, to define our objectives. Chief among these is the desire to recognize achievements that have been made during the previous months. It is true that all persons of certain age-groups will be promoted, but certain work of merit has been done, and the school seeks to recognize and approve outstanding accomplishments. There are also other purposes that may be realized through this day's program. Another quite general purpose is that of calling the attention of the entire church to the growing tendency to interpret the whole task of the church in educational terms. The chief task of the church, indeed the whole task of the church, is that of developing personality in Christ-likeness. This day may be a means of setting forth before the church its responsibility in terms of Christian nurture. Growth in Christian living may be recognized as the supreme business of organized religion.

With the purpose thus defined, the program may now be suggested. I have in mind not so much the building of one program but rather the offering of several suggestions some of which might be useful in the building of the program for this day.

If the attention is to center upon the work of merit that has been done during the year, then there should be something in the way of exhibits of that work. These exhibits may be shown in part in the program of the day and they might be made a part of a general display of exhibits. Each department might arrange a display of things that had been done during the year. Notebooks, posters, pictures, maps, handwork, and projects of various kinds that bear evidence of purposeful activity should be open for inspection at some time during the day. This might be a kind of an open house affair where the various pieces of work would be on display. If the open house idea is utilized, that part of the program could be on Sunday afternoon or else on a week night between promotion Sunday and rally day.

Other exhibits of merit work may be made use of in the program. Stories that have been learned during the year may be told by some members of the school who have attained something of the art of story-telling. A model worship service that has been worked out and used by some group in the school might serve as a guide for a worship program, or it might be given as an indication of the type of worship programs used in a certain department of the school. Hymns that have been memorized and Scripture passages may be used to an advantage and will add to the impressiveness of the service, as well as providing an opportunity to make effective use of these memorized materials.

Pageantry and dramatics can be advantageously used. If some group has worked out a suitable play it can be used in the program of the day. A group of high school boys might present a simple play showing the calls of life that are open to them. The call of business, the call of professions, the call of pleasures, and the call of service are each coming vividly to youth. A simple but effective dramatization might present the voice of service so that more might heed its call.

Classroom activities might be demonstrated. A model class discussion of a simplified kind centering in some problem of vital interest to a particular age group would be enlightening to the school and appropriate as a part of the program. Other classroom procedures can be used in like manner. Diplomas or certificates may be given to indicate that graduation from certain departments has taken place. These may indicate that some have graduated with honors while others are merely promoted to the next department. These certificates ought to be regarded in the same light by the pupils as the corresponding certificates from the public school. Too often they are lightly esteemed by those receiving them. The home and the community can assist the church in building up a right attitude toward the value of these certificates.

If the purpose of promotion day is to emphasize the Christian education function of the church, then the whole day's service ought to center in that theme. This gives the pastor an opportunity to bring a message that bears upon the church's educational task.

THE GRADED CHURCH

W. C. McCallum

How shall we secure church loyalty? Scattered loyalties will not meet in the church until her ministry is made so broad, so adaptable, so vital to all ages that there is taken up by the church, and in the name of the church, all the vital and helpful contacts that people have been finding in the various agencies for Christian teaching and Christian development.

Church loyalty depends upon a vital experience of Christ found under the auspices of the church. A child is not satisfied with an adult experience of religion. One in the teen-age may be even more dissatisfied; for the child imagination will play with the adult terminology and give it the color of child experience. The adolescent knows that the statement of adult experience is not his and he turns away from it.

Graded instruction has long been recognized as sound procedure in religious education. Graded expression has also become the established method. Graded worship has found its way into many of our church schools. It has brought some very rewarding things. But boys and girls who have found the joy of worship through a graded experience therein are not won for the church service with its worship couched in adult forms.

There is nothing to hinder the church from accepting the principle of graded worship for the service of the church. Wherever the children of God, no matter what their age, hold fellowship with the Father, there is the church. The story of the humble teacher that points a primary child to God is as much the ministry of the church as the sonorous sentences of the most eloquent preacher to an adult congregation.

The church may meet in age groups in one great assembly in which graded teaching, graded expression and graded worship are provided all in the name of the church. This may be done without loss of the sense of unity and with a great enrichment of the religious life to all. Out of that enrichment there comes, indeed, a deeper loyalty to the church.

Into this graded church there disappears the Sunday school, the Christian Endeavor, and what not. There is one organization, The Church, functioning through its departments which correspond to natural age groupings.

WAYS OF GRADING THE SMALLER SCHOOL

Waldo C. Machum

For grading as for every other phase of church school administration there is the absolute ideal. It will be to the advantage of the superintendent of the smaller type of school to know what this ideal is, that he may have a norm for guidance and approximation in the light of existing facilities in his own situation. Even if he cannot attain the ideal he will build better if he knows what that ideal is. While the ideal is always to be desired, circumstances must be faced and the best possible adaptation made as the local situation may demand.

While the age groupings (Beginners 4-5; Primary 6-8; Junior 9-11; Intermediate 12-14; Senior 15-17; Young People's 18-23; Adult 24 years and over) should be strictly adhered to, wherever possible, and in all cases as closely as possible, there is a growing tendency based on experience and common sensed consideration of circumstances to provide for a certain elasticity of classification which is making for official recognition of groupings hitherto more or less under condemnation, because of their unorthodox variation from a rigid standard.

In other words the evolution of the church school movement is leading to the setting up of a graded standard of grading, which will give recognition to intelligent adaptations of the ideal standard to local situations.

Where numbers are sufficient each class or grade is limited to pupils of one age; where they do not permit of this it is regarded as proper grading to arrange pupils in classes according to the ages assigned to the various departments. There is a growing conviction, however, that, where conditions prevent a better arrangement, the basis of grading may be granted an even greater flexiblility, as in schools of the thirty-five or forty-member type, which might be recognized as having attained a certain standard of grading if for instance the scholars are grouped in classes such as Beginners-Primary 4-8 years; Juniors 9-11; Intermediate-Senior 12-17 years; Adult, 18 years and over.

In other words it is not necessary to have all departments separately organized in order to be regarded as a graded school on the new basis of gradation of grading as indicated by the differentiations suggested in the new International Standards A and B.

By many experienced leaders in religious education there is not today the same insistence on the segregation of the sexes in church school classes, practical experiments in the mingling of boys and girls and young men and women in the same classes having worked out in a surprisingly satisfactory way.

With the improvement of methods in general, there is also a growing conviction that the old tendency to limit the membership of each class to a comparatively small number has been somewhat overdone and much successful work is now being carried on in larger groups. As a further interesting development in this direction is the operation of the religious education program of the church with worship, inspirational and instructional features on a departmental basis, the children's, young people's and adult departments being organized for separate programs.

Whatever the grading plan adopted, it will be necessary to introduce a suitable method of promotion from grade to grade in the interests of the system and the proper maintenance of the plan.

HOW TO MAKE THE WORSHIP PROGRAM EFFECTIVE

Ruth Irwin Rex

The Leader

The leader should have a definite conception as to what worship actually is. He should know how he expects the experience of worship to affect the every-day lives of the group. He should appreciate the importance of training in worship, but he must clearly understand that training in worship is not worship. He must constantly be on the alert to determine whether the type of worship service he is conducting is of such a nature that it is a medium through which his group actually does worship.

The Meaning of Worship

Worship is to be interpreted as the personal approach of the individual to God. Private and group worship are both essential. Religious education is incomplete without worship, for religious education must not only teach about God, but must lead the individual into close personal relationship with God. The materials of worship are hymn, Scripture, creed, sermon, offering, prayer and the sacraments.

Worship in the Small Church School

The small, non-departmentalized church school has a difficult problem of grading in the choice of worship materials. It is evident that all parts of the service will not, and cannot, be equally well adapted to all the age groups. It is possible to arrange services which have coherence and dignity, and yet are composed of materials suited to each of the several age groups. The church school service of worship is not primarily for young people and adults, but for the children. The feeling tone of the service is the important thing, not the theoretical perfection of the materials.

Some definite order of service should be followed. Frequent changes in arrangement are not desirable. (Note the present trend toward liturgy in our churches.)

A pre-worship period is essential. This is the time for announcements and explanations (either general or with regard to the service which is to follow), memory drill, the learning of new materials, the presentation of the theme for the service. The theme is something concrete for the children. If the worship materials are selected with the theme in mind, there will be unity and coherence in the service. The theme may be presented by the leader's talk, or by a story, or by a dramatization. The talk should be brief, properly graded and interesting; the story should be vivid and without a moral tacked on at the end; the dramatization simple and as nearly spontaneous as possible.

Analysis of a Type of Service

(Mimeographed copies of an actual service for each person attending the discussion group).

The analysis to show the following:

1. How the service divides itself into
    a. Preparation for worship.
    b. The act of worship.
    c. Realization—especial attention to the place and meaning of offering.
2. How the different parts of the service are adapted to the several age groups.

Need for good music. The leader's preparation for the prayer. The use of individual or group prayers written by the children.

Observance of birthdays, missions, Thanksgiving, Christmas and Easter.

BUILDING FOR THE NEW DAY

Frank M. McKibben

Housing is secondary to many other factors in the program of education. That it is considered of vital importance, however, is evidenced by the fact that the last few decades have witnessed unprecedented development in housing the state's educational program. Commodious building equipped with the latest pedagogical devices quite generally characterize the American public school system. The time has come when the church must give more attention to the housing provided for religious education. Present-day housing conditions represent a most inadequate and unfortunate situation. These present conditions cannot be continued. More adequate housing and equipment must be provided for the church's educational work.

Program-Building Comes First

Program needs determine what kind of housing and equipment should be provided. Therefore, the program of religious education for the local church should be planned in detail first. Through the International Standard for the Church School, some forty affiliated denominations have agreed that the major elements of the modern program of religious education are worship, instruction, social recreation, and service. Housing for the new day, then, is a matter of making available buildings and equipment for those activities. It is essential that leaders determine with what degree of gradation and in what size groups pupils will meet for these various important functions before housing needs can be known.

In planning housing for class instruction two marked trends of the new day should have careful consideration: the insistence upon segregated fully-enclosed classrooms and the tendency toward larger classes. There is distinct trend away from the small class meeting in the same room with from one to twenty other classes. Instead of this small class of about nine pupils, larger classes enrolling from fifteen to thirty pupils meeting in entirely enclosed rooms represent the ideal toward which the modern program is moving. Larger classes cannot do effective work without complete isolation. These segregated classrooms should be equipped with various devices to facilitate the teaching process, such as tables or armchairs, built-in blackboards, poster boards, and supply cabinets. Classrooms should have corridor connections permitting their use by various departments within the school. This is an important consideration in providing for flexibility in classroom facilities. Standards with respect to floor space, air space, light and ventilation should all be rigidly met.

In housing groups for worship it is also imperative to determine beforehand the size of the groups and the degree of gradation to be provided for. Graded worship has become as much a part of the modern program as has graded instruction. Therefore physical provision should be made for departmental worship for all groups at least up to the senior high school age. The children's chapel bids fair to become the prevailing mode of housing the Primary and Junior groups for worship. It is entirely possible for these two groups to alternate in the use of this chapel, one group using it the first part of the session, the other the latter half of the period. Such an arrangement effects economy and provides for the maximum use of expensive equipment. Suitable worship rooms should be provided for all other groups, accessible, adapted to the size of the group, and appropriately furnished. Alternating use of well-planned and splendidly furnished assembly rooms may well occur with the adolescent groups especially in churches that are financially limited. Some leaders are recommending that the entire program of instruction, worship, and service be provided for the classes as individual units. This would mean the elimination of departmental worship assemblies in favor of equipping each classroom for worship as well as instruction. This recommendation would need to be considered carefully by the committee on religious education.

Other features that should be incorporated in building for the new days are: tastily furnished social rooms, properly equipped gymnasium and play rooms, a room for exhibits, maps and museum material, a work room for service projects, numerous entrances and exits with well-lighted halls and stairways, clean accessible toilets, sanitary fountains, wrap rooms, supply rooms, administrative offices, library, and such other features as will constitute the program of religious education an effective school of religious living.

CHAPTER XXIII

CONFERENCE ON ADULT RELIGIOUS EDUCATION

NORMAN E. RICHARDSON, *General Chairman*

FINDINGS

GROUP 1—"WORSHIP IN ADULT RELIGIOUS EDUCATION"

R. A. HILTZ, *Chairman*; R. J. SHIRES, *Discussion Leader*

1. We believe that the true objective of all religious education—adult or otherwise—is the inculcation and development of that personal experience of God which issues in progressively effective Christian living for His sake.

2. We accept the following as sufficiently accurate working definitions:
   (a) Religion is the total response of man to the God who stimulates him.
   (b) Religion is friendship with God and its consequences.

3. Believing that worship is the core of religion, we define it as "approach to God for His stimulation and our response."

4. Worship is not only a "legitimate mode of learning religion," it is the essence of religion, and no religious education is complete unless it provides for "worship experience."

5. Believing that there is felt need for orderly arrangement, we suggest that the Isaiah experience furnishes an outline which might profitably be followed in our public services of worship by providing for the elements of:
   (a) Realization of the presence of God.
   (b) Confession, i. e., expression of our sense of sin, failure, and need.
   (c) Absolution, i. e., effective assurance of forgiveness.
   (d) Adoration, i. e., direct person-to-person response to the stimulation of God's realized presence, including grateful thanksgiving.
   (e) Petition, seeking knowledge of God's will and strength to carry it out.
   (f) Consecration, i. e., to Him and to His revealed purposes for us, and others.

6. Recognizing that our ideas of God affect our approach to Him, we suggest:
   (a) The careful avoidance of all sub-Christian conceptions of God in our public worship, whether in Scripture passage, hymn, prayer, or address.
   (b) That in "worship-experience" we have one of the best means of

learning better ideas of God, as there we are led to "correct the portrait by the living face."

7. There is strong conviction that the worship period of adult study groups is no substitute for, and should not be allowed to interfere with, the regular worship services of the church.

8. We believe that the proper function of such worship periods is:
   (a) To teach the art of worship, and
   (b) To encourage such worship experiments as shall lead to real group "worship-experience."

9. We reiterate the statement that "the leader must be himself a worshipper if he would guide others into that experience."

10. We agree that environment conditions may help or hinder the creation of worshipful atmosphere, and therefore that it is worth while to consider such things as church architecture and furnishings, placing of choir and their share in the service, attitude of leader, attitude of worshippers, etc.

GROUP 2—"A RICHER STUDY PROGRAM IN ADULT RELIGIOUS EDUCATION"

E. W. HALPENNY, *Chairman*; CHARLES DARSIE, *Discussion Leader*

1. The International Lesson Committee, denominational publishing houses, and other lesson material producing agencies should make available a variety of experience centered courses for adults from which selection may be made to meet the needs and interests of local church groups.

Inasmuch as life experiences are hard to foresee, publishing houses would do well to enlist the aid of capable teachers in different teaching situations to conduct life centered courses without textbooks and based on expressed needs and problems of class members. Out of such life centered teaching experiences would emerge typical adult religious experiences. When published, these courses should furnish guidance in discussion leadership to the teacher. Also, in view of the insistence of the demand for Bible study, passages from the Scriptures should be printed in full and be in evidence among the source materials.

2. The program of adult religious education can be enriched by the use of Christian projects. Class activities should be chosen with a view to promoting the teacher's aim. We believe that this is the method which Jesus used when He taught His disciples while they were mutually engaged in doing good.

3. Since the teacher's method is a vital part of the course of study, enrichment can come only as teachers of adult classes learn to teach effectively. In view of the reluctance of teachers of adult classes to study the art of teaching, we feel that specialists in the adult field should seek to discover an effective method of stimulating interest in leadership training on the part of leaders of adult groups. The production of textbooks for this purpose has lagged and the deficiency in this regard should be remedied as soon as possible.

4. Inasmuch as reading habits are basic in character building, therefore we advise: that constant attention be given to the mental and spiritual food provided through the medium of reading, in the homes of the people; that the best books for this purpose be made available by the public library, school, and church. As this is the responsibility of the adult department of the church, a director of reading might fittingly be appointed in each congregation.

GROUP 3—"THE CHURCH AND RELIGION IN THE HOME"

H. C. CRIDLAND, *Chairman*; MRS. W. E. CHALMERS, *Discussion Leader*

The members of this conference considered some of the factors at work in civilization today which are inevitably changing our manner of living. They expressed the conviction that the family and home will survive and will attain a higher plane and approximate more nearly the Christian ideal than ever before, but agreed that in the transition period family life is exposed to many dangers and parenthood is often perplexed how best to carry on. Five questions were considered and are here listed together with the findings of all the adult groups upon these questions. The group wishes to go on record that, owing to the brevity of the time at its disposal, these findings are necessarily very inadequate, merely suggestive.

QUESTION 1.—What are some of the real dangers that assail the home today? The findings indicated: divided interests, self not service the goal, and indifference to religion.

QUESTION 2.—What can be done to preserve the home and lift home ideals? *First,* to prepare the young for Christian family living through providing sex knowledge, high ideals, training in self-control, and experience in Christian living. *Second,* exalt the career of motherhood. *Third,* train in the technique of home making. *Fourth,* furnish stories of successful family life. *Fifth,* evangelize husband and wife.

QUESTION 3.—What character qualities should the home seek to develop in the child? Here were listed: Sense of security in harmonious parental affection, discipline which begins with obedience and progresses through opportunity for choice and self-expression to self-control, social adjustment, and a sense of responsibility; also, sharing with others, home problems and service outside the home. And, lastly, a discrimination of values including money values, learning through earning, budgeting, and cultural and character values learned from parental attitudes.

QUESTION 4.—Should the home teach religion and how can it do so? This is to be accomplished formally through worship, by parental example, bed-time prayers, grace at meals, and family worship; also, through Bible stories and texts, and Bible reading. Informally, this will be done through the cultivation of God's presence in the home.

QUESTION 5.—Has the church a responsibility to prepare for Christian family living and to teach parents how to educate their children religiously? The entire adult group was unanimous in finding that this obligation rests upon the church and in recommending that the church school ought to promote special classes or courses for its young people in family life, and for its parents in religious education in the home. It further urged the circulation of helpful books and pamphlets, the observance of special family days, a home week, the cultivation of the home or extension department, sermons, consecration of parents, and cooperation between teachers and parents.

Group 4—“Adult Religious Education and a Christian Social Order”

Bernard Coggan, *Chairman*; B. S. Winchester, *Discussion Leader*

1. Jesus Christ had a *social purpose* in his teaching, to establish a new social order based upon love to God and fellowman.

2. He taught *adults* by means of a *social* method, through participation in the experience of a social group.

3. A new emphasis upon adult social education is demanded today, both in order that our education of children may reach its full effectiveness and in order that adults may deal intelligently with urgent social issues.

4. The social problems of our time emerge at the points where we fail to measure up to the requirements of a Christian social order.

5. Adult religious education should deal squarely with present social issues. We urge especially the following:

   (a) The *industrial* problem; including opportunity without racial discrimination, unemployment, the effect of inventions and machinery upon personality, child labor and the labor of women, methods of distribution and sale.

   (b) The *liquor* and narcotics problem; including the effects of alcohol upon the individual and society, methods attempted for social control, results hoped for and achieved, looking toward a constructive plan for the present emergency.

   (c) The problems of the *family*; including economic conditions, sex relations, housing, the care and nurture of children, home routine, family recreation, home religion.

   (d) The *crime* problem; including methods of dealing with crime and possible rehabilitation of the criminal, the causes of crime and methods of crime prevention.

   (e) The *race* problem, including causes of misunderstanding, race discrimination and hatred, possibilities of race appreciation and progress, plans for interracial cooperation.

   (f) The *war* problem; including the causes of war, misunderstanding, injustice and exploitation, nationalism, pride, fear, and the possibilities of understanding, goodwill and cooperation; the Christian motive for peace.

6. Adults may be educated for a Christian social order (a) in adult Bible classes, in courses dealing with social issues in the light of biblical teaching; (b) in textbook elective courses upon special phases of social

problems; (c) in lectures by expert scholars, analyzing existing situations and suggesting remedies; (d) in sermons setting forth the moral aspects of public questions in an objective, non-partisan manner; (e) in small groups gathered for a limited time, at any convenient place and hour, for the informal study and discussion of vital, even controversial issues, earnestly seeking facts, analyzing causes of conflict, hearing evidence from those of wide experience, and trying to find ways for meeting the local situation.

7. Adult education demands an open mind, a friendly spirit, a serious purpose, flexibility of method and a sympathetic attitude toward the free exercise of individual initiative in the search for truth. In such an atmosphere, unsuspected resources in leadership may often be discovered and developed. We would encourage the utmost freedom to experiment and the widest use of all available means and materials.

GROUP 5—"SERVICE AND WORLD FRIENDSHIP THROUGH ADULT RELIGIOUS EDUCATION"

G. L. SCHALLER, *Chairman*; T. H. P. SAILER and MRS. E. H. SILVERTHORN, *Discussion Leaders*

Definition:

The term "service and world friendship" means for us the largest and richest content of the word "missions." The sharing of our best and richest gift, Jesus Christ, to meet the world's needs wherever found and of whatever kind.

We believe that the missionary spirit and its expression are necessary elements in a full-rounded Christian character; that this unselfish, outgiving attitude of helpfulness in the spirit of world brotherhood which is in the heart of God as revealed in Christ, is the vital sap of Christianity, without which it would be only a cult, or a formal creed; that a fully functioning church and the highest type of Christian character can be realized only when this missionary motive is at the heart of the Christian life.

1. *Requisites* for the development among adults of service and world friendship.

   (a) To comprehend the motive for service and world friendship as interpreted by Jesus.
   (b) To acquire fruitful knowledge—i. e., authentic information as to the racial, educational, social, economic, industrial, and spiritual situations and problems around the world which call for Christian solutions.
   (c) To face the responsibility resting upon adult Christians and the church; know and meet these spiritual and social needs wherever found.

2. Aims:
   - (a) To develop skill in Christian, social living through participation in an adequate program of service and world friendship.
   - (b) To develop right racial and international attitudes in individuals. Such habits, ideals and contacts that shall fruit in Christian conduct. To lead the church to realize its responsibility to express itself on economics, industrial, social and racial justice as well as on matters that make for international understanding.
   - (c) To make service and world friendship a part of the total adult program of Christian education. This to be accomplished both by integrating motives and materials into the program as well as providing that all materials for Christian education be permeated with the motivating spirit of service and world friendship.

3. Methods:
   - (a) Projects
   - (b) Study, discussion and forum groups
   - (c) Schools of world service or world friendship
   - (d) Elective Bible courses on world friendship
   - (e) Reading suggestions
   - (f) Visualization
   - (g) Dramatization

4. Materials:
   - (a) Source books
   - (b) Reading lists—bibliographies
   - (c) Syllabi
   - (d) Pamphlet courses
   - (e) Case studies
   - (f) Moving pictures, charts, posters, maps, pictures, etc.

Study and research are needed for developing 3 and 4; techniques, instruments and promotion all need further investigation.

Group 6—"Leadership in Adult Religious Education"

Martin I. Webber, *Chairman*; M. Leo Rippy, *Discussion Leader*

1. That it is imperative that the churches give more serious consideration to the question of leadership in adult religious education. Not only the progress in the religious education of adults is involved but also satisfactory progress in the religious education of the elementary and adolescent age groups is in a large measure dependent upon progress being made in providing a trained leadership of adults for adults.

2. That in this connection it is necessary to awaken an interest in and a need for training on the part of those who already occupy places of leadership and to discover, enlist and train persons for leadership responsibilities.

3. That to make satisfactory progress in leadership in adult religious education, it is necessary, first of all, to develop objectives in a program of religious education of adults, based upon the capacities,

limitations, and needs of persons in local situations. When this is done, an intelligent appeal, for leaders to make definite efforts in training, can be made. Some of the general objectives determining qualifications and needed training of leaders are as follows—study, worship, fellowship, evangelism, community cooperation, Christian missions, parent education, home cooperation, and church loyalty.

4. That certain qualifications are desirable on the part of those who are being considered for places of leadership. Such as, potential as well as demonstrated abilities, a desire to learn with a group by doing, patience, sympathy, ability to do teamwork, a willingness to work in ranks as well as in forefront, skill in sharing responsibilties, insight into the needs of persons, able "to select in cooperation with growing persons those activities which will make the most effective contribution to the objectives of religious education," to stimulate and guide growing persons in carrying on activities to secure most fruitful results, a personality that creates confidence and respect in leader, as well as for the undertaking, Christian character, training of both a technical and experimental nature.

5. That leaders in adult religious education can be discovered and enlisted through personal approach and interview; by presenting definite objectives, by capitalizing on particular interests and abilities of persons, changes made more often in leadership positions in local churches, by temporary leadership responsibilities, by appealing to leaders in other professions, through special experimental studies in local churches, through special presentations of adult religious education through training classes and conferences.

6. That the objectives in leadership training of adults are determined by the objectives in the program of religious education of adults. As these objectives in leadership training of adults are realized, the leaders will come to possess the necessary qualifications to enable them to succeed in leading to a full realization of the objectives in adult religious education.

7. That the churches must consider seriously the importance of training leaders for adults and provide opportunities for and courses in training to meet the needs for a trained adult leadership. This may be done through training classes in local churches, training schools in local churches, correspondence courses, reading courses, courses by supervised study, community training schools, county or district training schools, state or conference schools, and special schools in which leaders for leaders will receive valuable training. Specialization courses in adult work should be given at every opportunity, courses such as: "A Study of Adult Life," "Religious Education of Adults," "Administration of Adult Work," and such general courses as may be needed to meet specific needs.

8. That the churches create additional interest, that can be directed, in leadership in adult religious education, by special presentations of the possibilities in adult religious education, in local churches, in community

or district meetings, county and state meetings, in sessions, conferences and conventions.

9. That a trained leadership of adults to lead adults will liberate the church, untie the hands of the minister, relate adult Bible classes to the total program of the church, lead adults to accept responsibility for other age groups, lead to the development of a program of religious education in each situation adequate to meet the needs in each situation. A trained leadership will result in such Christian cooperation in rendering service that the more abundant life can and will be realized in the rural community, in the small town, or the large city. In fact, a trained leadership will discover the needs in any situation and guide persons in meeting their own needs and in solving their own problems, all contributing to the enrichment of the spiritual life.

GROUP 7—"ORGANIZATION AND ADMINISTRATION OF ADULT RELIGIOUS EDUCATION"

RUFUS D. BOWMAN, *Chairman*; E. P. WESTPHAL, *Discussion Leader*

1. *Preliminary statement:*

The group wishes to register its conviction that the church is the responsible agent for the Christian education of adults, as well as of childhood and youth. Its program should not only nurture those within the church but must reach out and lay hold on those outside who may be reached.

2. *The situation in adult education in the local church:*
   (a) The group finds, looking at the average local church, a great many adult activities and organizations, more or less related to the church but unrelated to one another and, in fact, in competition with each other, especially through duplication of effort and overlapping of program and leadership.
   (b) The only way out is to build one all inclusive adult program which will:
      1. Meet the religious needs of adults.
      2. Lead them into an increasingly significant Christian life and experience.
      3. Help them into an intelligent understanding of and participation in the Kingdom enterprise in their own homes, in the church, the community and the world.

      This program may be administered through as many agencies or activities or organizations as are necessary to carry it out.
   (c) The group finds that there are a number of extra church programs for adults which further complicate the total situation. As far as these are concerned, we suggest that the only way out is to either:

1. Build where possible such a complete comprehensive church program that other agencies are unnecessary; or
2. Discover a basis of cooperation with these agencies to the end that all the religious needs of adults may be adequately met.

N. B.—The local church program for the Christian education of adults should be thought of as including "all the activities of adult life with which the church is concerned."

3. *Procedures*:
   - (a) The church must be made to realize its educational responsibility.
   - (b) The pastor and church officials must take the lead in bringing this about.
   - (c) An informal conference of the leaders of each adult activity should be arranged.
   - (d) An "adult cabinet," representing all phases of the adult work, should be formed. This cabinet should be properly related to the total educational machinery of the church. Its functions and responsibilities should be specifically defined in accordance with the policies and constitution of the church.

     This cabinet should proceed to find ways of avoiding overlapping and duplication of effort and of building the various "adult programs" into the unified church centered "program" for the Christian education of adults.
   - (e) The adult program should be built through: either
     1. A loose correlation of agencies
        (informal conference, various leaders, etc.), or
     2. Correlation of programs
        (definite assignment of program responsibility)
        or, best of all,
     3. Complete unification of program and organization into one all inclusive adult organization and program in the local church.

THE OBJECTIVES OF RELIGIOUS EDUCATION

NORMAN E. RICHARDSON

It is safe to proceed upon the hypothesis that adults can be educated and that adults ought to be educated in religion. But the perplexing question of the hour is this: Who, without presumption, can assume this role of religious teacher of adults? When, and under what conditions is a man justified in taking on this responsibility?

When conducting adult classes, the leader soon discovers that the pupils talk back. They have cultivated the art of sales resistance. They may even ask the teacher what right he has to undertake to propagate his particular religion. One of the first steps in meeting this challenging responsibility is a clear understanding of a justifiable purpose in sharing with others one's religious experiences and convictions. Unless a man has some clear notion of why he is teaching religion, he has no moral right to teach this subject.

There are three standards of excellence that may be applied to the objectives of Christian education of adults. The first is functional. Properly conceived objectives are serviceable. They help solve practical problems. The second has reference to content. They should contain those values which are consistent with the Christian faith, historically considered, on the one hand and, on the other, with the life needs and personality hungers of men and women. The third is structural. They should be formulated with reference to the nature and meaning of the educative process in all of its vital aspects.

A properly conceived objective stimulates cooperation between adult pupils and their respective leaders; helps the leader and his group to select the right kinds of materials of instruction; clarifies the problem of selecting the method to be used in teaching; saves the leader from being shunted off onto a side track; and if all the teachers in a particular church share a common purpose, pupils can graduate without embarrassment from one class to another, more advanced, and continuity is maintained.

There are three factors to be kept in mind when the content of the objectives is being determined: First, the objectives of adult Christian education should be determined with regard to the religious needs of the men and women to be taught. The Christian faith should be taught so as to satisfy the personality hungers of men and women. The Christian teacher of adults is one who saves them. By God's help he makes them whole.

Second, teachers of the Christian religion are under moral obligation to teach the Bible, to teach Jesus Christ, to teach the way of salvation, to teach theology and other effective means of grace. To preserve the historical continuity of the faith is an inescapable responsibility.

Third, each teacher should conceive his objectives in terms of his own capabilities. There are various gifts of the spirit. Too many folks are trying to teach subjects which they had better let alone. Christ's words to two ambitious disciples, "Are ye able," may serve as a guide in selecting objectives of adult religious education.

Objectives should be determined with reference to the nature of the educative process. A teacher of adults should have immediate objectives which he expects to realize before anything else is accomplished. He should see these objectives, however, in the light of the final or ultimate results of the process. Some adults have right attitudes; all they need is knowledge. But there are other adults whose hearts are not right. The objectives of the process of helping adults to develop as Christian personalities should be conceived with regard to what is going on within that process.

The limitations of time and of opportunity for teacher and class-room contacts should be considered. The one-meeting-a-week program of the ordinary adult Bible class places marked limitations upon the possible achievements of any leader.

The general outcome or result of a leader's sharing his religion with others may be considered as the realization of godliness of character. When this general concept is analyzed into five particularized objectives, its usefulness is much more apparent.

First, there is the rational objective. Men and women who live in a scientific age and who have become science-minded, demand factual information concerning religion. They insist upon getting trustworthy, tested, verifiable knowledge of God and of the representative manifestations of God.

Second, there is the pragmatic objective. Men and women are quite familiar with the experience of using knowledge as an instrument in helping them to get on in life. The religious truth which men and women live by, must bear the weight of the practical every-day life process. It must stand the wear and tear of sorrow and bereavement as well as of intellectual curiosity.

Third, there is the authoritative objective. The truly conceived objective of Christian education must challenge trust and credulity as well as faith. Men need self-validating religious truth. They are familiar with the process of consulting authorities in finance, medicine, and education. Why not carry this practice, under guidance, over into the field of religion?

Fourth, there is the mystical objective. Men and women, in their best religious moods, may be romantic, appreciative, devotional. Worship is a legitimate mode of learning religion.

Fifth, there is what may be designated as the sceptical objective. One of the great functions of religious education is to prevent an undisciplined momentum along any one of these four ways of becoming God-like. There are both "go" and "stop" signals in the highway of learning about God. To set before educable adults a balanced spiritual ration is a primary mark of a competent religious leader.

Coming back to the question: What kind of an objective should a teacher of the adult have in order to fulfill one of the primary moral obligations of a teacher of religion, we may say that his ultimate and immediate purpose should stand three searching tests: Does it really help him do his work? Is it true to the living traditions of the Christian faith and does it make for spiritual life? Does it help adults to use not one, only, but all legitimate modes of learning to become increasingly godly in his character or personality.

RELIGIOUS EDUCATION IN THE HOME

HERBERT W. GATES

There is no more important problem, nor any more acute in the field of moral and religious training, than the influence of the home and family.

In the thought of many the modern family has been so assailed by centrifugal and disintegrating forces as to have become a negligible factor in the training of the child. There are those, indeed, who boldly assert that it had better be abolished altogether and the whole matter of bringing children into the world and rearing them to adult life be placed upon a scientific basis under public control.

This much may be said for this theory—it is the only way in which the primary influence of the family over character development could be nullified. Whether it would be a change for the better is quite another question and one that for the life-time of most of us may well be considered an academic question. The family is present with us. Its influence, for good or for ill, is powerful and evident. The many changes that have come in family life have not altered the fact that parents are the parents of their children and that, whether in wisdom or in ignorance, whether for good or for bad, they largely control the development of ideals, attitudes and aspirations of those children. Our problem is, how to make parents more aware of their responsibilities and more wise and conscientious in meeting them.

I. DIFFICULTIES OF THE MODERN FAMILY

We shall not do this by ignoring the difficulties that are plainly evident. These have been pointed out by many writers such as Professor Groves and Professor G. Walter Fiske, Dean Weigle, Doctor Galloway and others. We may point out a few as suggestive.

1. The postponement of marriage due to the high cost of living. This has at least two results which affect the quality of family life.

People who marry later in life, other things being equal, find it harder to make those personal adjustments and mutual sacrifices which are so essential to unity of spirit and happy home life.

These later marriages are usually preceded and are often followed by a period in which the bride-to-be or wife seeks employment in order to hasten the time when marriage may become practicable or to supplement the family income. While it would be venturesome to assert this as wholly bad, it does have an effect upon the establishment of a family that must be taken into account.

2. The rising price of real estate and mounting rent bills are driving the old-time home to the wall, except for those of more than average means.

This is evident from the statistics of the Bureau of Labor from 257 cities, as quoted by Doctor Fiske. These show that from 1921 to 1928 the percentages of families living in separate houses had dropped from 58.3% to 38.3%; the percentage of those in double houses, from 17.3% to 13.4%, while the percentage of those living in apartments has increased from 24.4% to 48.3%. Most of us know well enough the inevitable restrictions upon play, privacy, hospitality and other factors which enter into a rich and wholesome experience for childhood and youth.

3. The new status of woman is noted by most students of the modern family as having effect upon its development. She is more independent, better trained, has broader interests and, as Doctor Fiske puts it, she has definitely raised the "passing mark" for would-be husbands. We shall certainly not put this into the total liability column. It is a great asset to civilization, but the fact that the majority of the graduates of our eastern colleges are not married seems to indicate that the new woman has not fully realized the compatability of higher education and motherhood.

4. The complexity and specialized character of modern life has far reaching effects upon the home. The influences of today are centrifugal. Industry, recreation, even housekeeping, have been turned over to the specialist. The oil or gas heater, the electric refrigerator, cleaner, and washing machine have well nigh eliminated home chores and with them many of the opportunities for shared duties and home tasks.

Not only the young but their elders are invited to partake of an epicurean menu of experiences with many an attack of intellectual and spiritual indigestion.

More might be cited, but these are enough to fill in the background against which we must place the picture of parents who are still good parents.

II. SOME WAYS IN WHICH PARENTS MAY MEET THEIR RESPONSIBILITIES

1. Know their own children

Each child is an individual calling for guidance and treatment in view of his specific characteristics.

2. Keep the confidence of their children.

What a tragedy it is that this priceless asset of confidence, instinctively yielded in early childhood, so often disappears with the approach of adolescence. This is a great and needless loss.

Confidential relations and the respect and faith upon which they depend can be and are being maintained by many parents in such ways as these:

(a) Being honest and fair with their children, answering natural questions truthfully and with careful patience.
(b) Sharing in their interests, their play and their social life.
(c) Being democratic in matters of family life and government. The best parent has no desire to be a boss, but rather a friendly counsellor and guide. Family life should be a partnership in which each member shares in accordance with his experience and capacity.

(d) Keeping a lively memory of their own childhood and youth so that they may enter with sympathetic understanding into the pursuits, feelings and aspirations of their children.

3. The parent who would lead his children toward a fuller and richer experience must be developing such himself and must hold to high standards of value. The character of the child will depend in no small degree upon the intellectual and moral atmosphere of the home. Is the reading matter of real interest and worth, or trash? Does he hear music or noise? Is the home touched with beauty or ugliness? Are the values most in evidence spiritual or material?

4. It follows from the foregoing that the one thing which the parent must have if the home is to make its best contribution to the training of his children is a real religion of his own.

This means more than formal observance or theological orthodoxy, or pious moralizing. It means a genuine fellowship with God in daily life, the simple, unaffected recognition of his presence in life and of his purpose for life.

There is more than an even chance for the religious development of any child who grows up in any home, large or small, rich or poor, in which the parents know God as Jesus knew him and express their faith in him in the daily conduct of their lives.

And the beauty of it is that a *good* home is apt to lead to the establishment of others like it.

SERVICE AND WORLD FRIENDSHIP THROUGH ADULT RELIGIOUS EDUCATION

J. A. Martin

In making this statement, we wish to confine ourselves to such facts as affect the darker races in everyday life. Can we conceive of a situation in our Christian nation wherein we have not an outstanding establishment that employs competent youth of the darker people as clerks and salesmen upon a par with our lighter brethren? Can we realize that not one railroad company, nor big life insurance company, gives any place of importance to the darker people? Do we realize that many of the larger colleges and universities that once gave welcome to study and a hearty handshake, are more and more restricting these privileges for this class of people? Yet many of these captains of industries study religious literature and are members of the church.

Do you know that in the matter of group exclusiveness that the writings correspond with everyday practices, and also serve to shut out light from a people who seek it; the millions of periodicals have only the background, and coloring of thought suitable for a people who inherit that group tradition which almost invariably excludes the darker races?

As a result you have right in your midst a people who are growing up another type of Christianity altogether different in viewpoint to that of yours. They represent the suffering mass that makes no pretension to scholarship whatever—a large number of people who feel by far more than they think in a world that gives but little opportunity to the underprivileged. Any knowledge attained by this group of darker people, any biblical interpretation to which they may listen, and in any interracial meeting, religious or otherwise, that they may chance to hear of, or in which they become members, can have no enchanting appeal or abiding effect unless they sense, and very keenly, the note of social justice.

A bruised people, denied these common privileges on every hand, they raise this question: Are unseen things, the eternal, a future heaven, expected to be filled with more of the religious values, with greater and more worthy objectives than the seen and temporary? Or, should religion be less sacred because it is called upon to touch men; control their every motive; and give direction to society in all of its economic movements and to propose contacts in common that make for service and world friendship? He answers: If religious education of human beings is to have any permanent and worthy place, it must wage ceaseless war upon what we are pleased to call: Anti-social and non-cooperative tendencies toward certain groups, as pitted against other groups.

Let leaders in religious education form lessons out of "everyday material" and make converts through the project method just as we converted millions, through our periodicals, to the cause of "temperance," "prohibition," and the "enforcement of the Eighteenth Amendment."

This should be easy for the reason we have the church organization, can reach millions through centralized and concerted effort; and have the possibility of selecting groups through which we may make converts.

CHAPTER XXIV

CONFERENCE FOR CHILDREN'S WORKERS

MARY E. SKINNER, *Chairman*; NETANNIS SEMMENS, *Vice-Chairman*

THE program for the Conference for Children's Workers grew out of study and preparation over a period of a year by members of the Children's Work Professional Advisory Section of the International Council of Religious Education. Following a preliminary request for careful thought, the 1930 meeting of the Section discussed the outstanding needs in the field of religious education of children which should receive attention in the Convention program. The members were also asked to suggest some major needs which, in view of the present situation, should be given special emphasis during the next four years, these emphases to be suggested to the members of the Conference for consideration.

As a result of these preliminary discussions and the subsequent intensive work of a small committee the following program was built:

OUTLINE OF DISCUSSION GROUPS

I. NURSERY AGE LEADERS

(*Leaders of children under four years of age*)

Group 1. The Nursery Class in the Local Church.
Leader, Frances Hedden.

Group 2. The Nursery Department: Home Visitation and Mothers' Clubs and Classes.
Leader, Atha Bowman.

II. BEGINNERS' DEPARTMENT LEADERS

(*Leaders of children four and five years of age*)

Group 3. The Problem of the Beginner Worker in the Small School.
Leader, Mary S. Warren.

Group 4. Leaders in the Beginners' Department.
Leader, Elizabeth McE. Shields.

Group 5. Experiments and New Procedures in the Beginners' Department.
Leader, Dorothy Lucas.

III. PRIMARY DEPARTMENT LEADERS

(*Leaders of children six, seven, and eight years of age*)

Group 6. Primary Workers in the Small School.
Leaders, Florence Carmichael and Nellie Young.
Group 7. Workers in the Primary Department of the Church School.
Leader, Ethel Smithers.
Group 8. Experimental Procedures in the Primary Department.
Leader, Jeanette Perkins.
Group 9. Leaders of Leaders in Primary Work.
Leader, Hazel A. Lewis.

IV. JUNIOR DEPARTMENT LEADERS

(*Leaders of children nine, ten, and eleven years of age*)

Group 10. Junior Workers in the Small School.
Leader, Mrs. Palmer G. Burgess.
Group 11. Workers in the Junior Department of the Church School.
Leaders, Elsie Rodgers and Ione Catton.
Group 12. Experimental Procedures in the Junior Department.
Leader, Edna Acheson.
Group 13. Leaders of Leaders in Junior Work.
Leader, Mary Alice Jones.

PROGRAM

TUESDAY MORNING, JUNE 24

9:00 Worship ....Mrs. C. M. Hincks
9:15 Announcements.
9:30 Address: "The Place of Objectives in the Religious Education of Children" ....Paul H. Vieth
10:15 Music: Furnished by the Toronto Committee.
10:30 Address: "God-Consciousness as an Objective of Religious Education" ....Ernest F. Tittle
11:15 "Get Acquainted!" With the leaders of conferences; with the building; with each other.

WEDNESDAY MORNING, JUNE 25

9:00 Worship ....Mrs. C. M. Hincks
9:15 Address: "The Adult Leading Children".........Luther A. Weigle
9:45 Music: Furnished by the Toronto Committee.
9:55 Address: "When Is a School Pupil-Centered?"...Edna A. Acheson
10:25 Group Discussion.
12:00 Adjournment.

THURSDAY MORNING, JUNE 26

9:00 Worship ....Mrs. C. M. Hincks
9:15 Address: "More Time for Religious Education". Frank M. McKibben

9:45 Music: Furnished by the Toronto Committee.
9:55 Address: "The Church and Children of the World". Sadie Mai Wilson
10:25 Group Discussion.
12:00 Adjournment.

FRIDAY MORNING, JUNE 27

9:00 Worship .... Mrs. C. M. Hincks
9:15 Presentation of Suggested Emphases for the Next Four Years.
1. "Making the Peace Pact Real" .... Elizabeth Harris
2. "Citizenship" .... Hugh S. Magill
Music: Furnished by Toronto Committee.
3. "Jesus' Method in Teaching" .... Sophia Lyon Fahs
4. "Reaching the Untaught Children" ...... Blanche W. Anderson
10:30 Discussion of Emphases and Vote.
12:00 Adjournment.

SATURDAY MORNING, JUNE 28

9:00 Group Discussion: "How Can We Project the Selected Emphases Into Our Work?"
10:40 Dedication Service .... Leader, Elizabeth Harris
11:30 Adjournment.

During the first half of each morning's session the Conference met as a whole. Each session opened with a worship service of rare beauty. The responses were printed in a booklet which became a valued souvenir of the sessions. Following the worship, were addresses on topics of significance.

The second half of the session was devoted to thirteen simultaneous conferences dealing with problems in the various age groups and in various situations. The members of the conference each selected that group closest to her own experiences and needs and stayed in that group throughout the sessions. The suggestions of the speakers in the sessions of the Conference as a whole were considered in relation to specific local situations, and other problems raised by the members of the group and suggested by the leaders were discussed.

Each morning, at the close of the discussion periods, the fifteen leaders met with the chairman of the Conference for a consideration of the results of the morning's program, and the development of plans for correcting unprofitable procedures and conserving the values of the sessions.

These discussion groups made significant contributions in discovering the major problems which workers in the field of religious education of children are facing and in bringing to bear upon these problems and the experiences of a large group of people who have been engaged successfully in work with children over a period of years. The results of these conferences will make possible more intelligent effort on the part of national and international leaders in shaping programs and creating literature.

Among the specific needs in children's work revealed by the discussion groups were the following:

THE NURSERY FIELD

1. There should be put forth a larger effort to awaken church school workers to the opportunity to help the little child in his home through intelligent home visitation and parent classes.

2. There is a dearth of definite help for parents and leaders of parents' groups of a simple and definite enough nature to be available to the rank and file of churches.

THE ONE-ROOM SCHOOL

The problems involved in children's work within the one-room school were discussed in three groups—the beginners' group, the primary group, and the junior group. The following questions were raised:

1. How can teaching materials be secured which deal with experiences of children in rural communities?

2. How can children's workers in remote or in financially handicapped churches secure training for their work?

3. How can the energies and skills of boys and girls in small schools be guided in the creation of equipment for their church school?

4. What are the most practical means of securing separation for the children's groups in the small school?

5. How can the "family plan" of worship, service, and study be developed in the small school?

The advantages as well as the disadvantages of the workers in the small schools were considered. The following advantages were noted and discussed:

1. There is possible an intimacy and group consciousness in small schools which is impossible in large schools.

2. Children attending small schools have, for the most part, fewer competing interests, thus giving the church school large opportunity to become a most important factor in their lives.

3. The children in small schools are for the most part located close to nature and plant and animal life.

4. The small school provides an excellent laboratory for the working out of the "family plan."

5. There are especially fruitful opportunities for the vacation school in providing a graded program with limited equipment.

THE BEGINNER, PRIMARY, AND JUNIOR DEPARTMENTAL GROUPS

The major problems that came out of the group discussing the work of the normal beginners', primary, and junior departments respectively are listed as follows:

1. An understanding of how accepted objectives may actually be achieved through the work of the church school sessions, week after week.

2. The development of skill in evaluating, and using intelligently, printed lesson courses.
3. The discovery of the relationship between principles of education and practical methods with the class group.
4. The working out of a pupil centered program while using a regular course of study.
5. The development of a plan for shifting emphasis in teaching from pupil listening primarily to pupil activity primarily.
6. The discovery of the most practical ways of securing more time for religious education in the average church.
7. The discovery of plans for making missionary education an integral part of the departmental program and not an appendage.

EXPERIMENTAL PROCEDURES

In the two groups discussing experimental procedures in the primary and junior departments respectively the discussions centered around three major topics:

I. The Larger Class Unit:
    1. How large is a "larger class unit"?
    2. Under what conditions is a larger grouping more likely to be successful?
    3. What type of work can be undertaken in a large class which a small class unit would find impractical?
    4. What is the relation to worship?
    5. What are the advantages and disadvantages of the larger unit?

II. The Expanded Session:
    1. Are we using wisely the time which we already have?
    2. What other wise uses of the time could there be? (Church going, etc.)
    3. Are there emphases which in our shorter periods we have tended to overlook which could be explored in a longer session? (World friendship, etc.)
    4. What equipment is needed for an expanded session?
    5. Will the bases of evaluation for the larger unit experiments apply to the expanded session?

III. Formal and Informal Worship—Children's Chapels:
    1. Why are they being built?
    2. What symbols are used in a children's chapel?
    3. Which of them, if any, have any specific value for children?
    4. What difficulties are there in entering and leaving the chapel, and how may these be overcome?
    5. When are children ready to go into the church auditorium?
    6. What is the place of beauty in worship?
    7. What is the place of silence?
    8. How may a creative experience of worship be attained?

LEADERS OF LEADERS

Three groups discussed specifically the problems of teachers of beginner, primary and junior teachers respectively in standard training schools and the leaders of children's conferences in conventions. The following are the major problems which were discussed:

1. What is the relation of the approved textbook to the teaching plan?

2. What is the purpose of the course plan and of what does an adequate course plan consist?

3. How may a leadership training course be pupil-centered and, at the same time, stay within the scope of the unit as officially outlined?

4. What is the purpose of assignments, and what type of assignments are most fruitful for the class?

5. How can students in a training class be helped to think through their own particular problems in the light of the class discussion?

6. What is the most effective way to introduce standards into a church school?

The general session on Friday provided an opportunity for the presentation of the four emphases suggested by the Children's Work Professional Advisory Section. In four brief addresses these emphases were set before the Conference, and opportunity for their consideration was given in the discussion groups. A committee was appointed to bring in a report on resolutions for the closing session on Saturday.

On Saturday this committee reported, calling for the adoption of the following as the major emphases in children's work during the next four years:

I. JESUS' METHOD OF TEACHING

That we seek to follow Jesus, the Master Teacher; that we study, as Jesus did, the interests, needs, and possibilities of children; that we strive as he did, through sympathetic understanding, to lead those we teach in the normal development and achievement of more abundant Christian living.

II. CHRISTIAN CITIZENSHIP

That there be included among the experiences of children selected for emphases those which interpret group life in home, school, community, and nation in terms of gratitude for services rendered by others and of opportunities for services to others as children of one Father.

III. WORLD FRIENDSHIP

That there be included among the experiences of children selected for emphases those which have within them the possibilities of keeping alive and developing the natural friendliness of children; that understanding and appreciation of people of all races and nations may eventuate in Christian world brotherhood.

IV. REACHING THE UNTAUGHT

That we as leaders of children recognize and accept our responsibility for the extension of the program of religious education to all children and pledge ourselves to continuous effort to discover untaught children wherever they may be and to provide for them that religious nurture which is their right.

Special mention was made in the report of the committee on resolutions of the efficient and unselfish work of Miss NeTannis Semmens, who had charge of the local arrangements for the Conference for Children's Workers, of Miss Miriam Cline, who had charge of the local arrangements for the Exhibit for Children's Workers, and of Miss Belle C. Johnston and Miss Ida Irwin, who were responsible for the unusually beautiful special music which was furnished each morning.

The Conference voted to send to Miss Mary Eadie, secretary of the Toronto Council of Religious Education, who was responsible for the preliminary work on the Conference and who had been critically ill for several weeks, a message of greeting and cheer.

The Conference closed on Saturady morning, June 29, with a dedication service which called the members of the Conference to renewed consecration to the task of leading children in the Christian life, especially in relation to the four emphases adopted. A spirit of fellowship and of earnestness of purpose, and of experiencing the presence of God pervaded this memorable closing service.

CHAPTER XXV

CONFERENCE FOR COUNTY AND DISTRICT WORKERS

H. W. Becker, *Chairman*

THE following significant findings and recommendations grew out of discussions which were most vital and pointed. Several addresses dealt practically and in a stimulating manner with the many problems confronting local council workers. The only provision made for reporting the conference was through the report of the findings committee which follows:

STATEMENT OF FINDINGS

1. We reaffirm our faith in the principles upon which cooperative work is based and in the International Council as the agency through which Protestant denominations may cooperate in religious education.

2. We desire to express our confidence in the leadership of the International Council, and urge the fullest cooperation on the part of all state, county, city, or district workers.

3. It is important that council officers be able to state clearly and forcefully the purposes and advantages of council work. We therefore respectfully request the International Council to prepare in appropriate form a clear and convincing statement, setting forth the chief advantages or arguments favorable to cooperative work as represented in the Council.

4. We feel the need of additional International Council guidance in the development of county council organization plans, promotional goals, standards, etc. We suggest that the International Council take immediate steps to develop appropriate and practical plans of organization, promotional goals or standards, principles of finance, and suggested procedure for county work, and make same available to the field.

5. We recommend that the International Council request auxiliary councils to send to the International Council office samples of programs, standards, constitutions, outlines of special activities, etc., and that the International Council make such material available to all units.

6. We record our appreciation of a growing spirit of cooperation on the part of our national boards and executives. In view of the fact that this same spirit of cooperation has, in many cases, not reached the field, and therefore makes cooperative work difficult in many areas, we would respectfully request the International Council to take up anew this matter with the national denominational leaders and urge them to do everything

possible to help create in the field the same fine spirit of understanding and cooperation as now exists in the International Council.

ADDRESSES AND SYMPOSIUMS

Among the addresses which did most to stimulate discussion and guide toward the above findings were the following:

"History and Purpose of County Councils," H. W. Becker.

"Types of County Organization," Minor C. Miller.

"A County Council Program," A. Monroe Hall.

The chairman presented and led a discussion on the topic, "A State-wide Go-to-Sunday-School Campaign." "The Purpose and Function of Standards in Council Work" was discussed by Otto Mayer and Harry C. Munro. Mr. Mayer also reported a significant county survey made by Professor Ira Morton in Colorado.

Suggestive symposiums were conducted on "The Best Thing that Has Happened in My County," "Problems that Disturb Me," and "The Local Council Survey Schedule." The latter had been used in several pre-convention studies made by participants.

During a part of the program the conference divided into two groups, Group A for workers in councils having employed leadership, Robert Davids, presiding; and Group B for workers in councils under voluntary leadership, H. W. Becker and George W. Wellburn, presiding. Among the topics considered in these groups were: "County and District Standards," A Monroe Hall. "Helping District Officers," F. E. Brininstool. "County and District Conventions," L. C. Dibble and George W. Wellburn.

CHAPTER XXVI

VACATION AND WEEKDAY CHURCH SCHOOL CONFERENCE

MYRON C. SETTLE, *Director*

THE vacation and weekday church school enterprises probably received at Toronto the most thorough-going consideration they have yet had in an International Convention. For five days, three hours each day, more than one hundred workers, professional and semi-professional, practically all of whom are engaged in the work of vacation or weekday church schools exclusively, sat down together in conference and study group to face the problems confronted in this field and by cooperative study and discussion to seek the solutions of these problems.

I. THE JOINT CONFERENCES

It was planned that vacation church school workers and weekday church school workers should together have the privilege of listening to leaders expert in the business of expounding the philosophy underlying religious education as it especially relates to their particular fields, rather than experts in administration and promotional plans and methods. It was recognized that promotion is essential but it was felt, on the other hand, that promotion must needs wait upon a clear understanding of that which we would promote. Accordingly, it was arranged that there should be a joint meeting of workers in both fields during the first half of each forenoon instead of separate meetings of the two groups, so that both might obtain that advantage that comes from a common understanding and approach to the important business of teaching religion to boys and girls. The program for this joint session was as follows:

9:00—10:30 A.M.

TUESDAY:
Russell Colgate, Presiding
Homer L. Grice, Worship Leader
Address: Luther A. Weigle, "Taking Time for Christian Education."
Address: Paul H. Vieth, "The Importance and Place of Objectives in Religious Education."

WEDNESDAY:
W. Dyer Blair, Presiding
Hugh R. Monro, Worship Leader

Address: Edna L. Acheson, "The Pupil-Centered School."
Address: Sophia Lyon Fahs, "What Should Be the Training of a Teacher in the Pupil-Centered School?"

THURSDAY:
Walter M. Howlett, Presiding
Nathana Clyde, Worship Leader
Address: Mrs. Edna M. Bonser, "Teaching Without Text-books."
Address: Mrs. Sophia Lyon Fahs, "What Have We to Learn From Jesus' Way of Teaching?"

FRIDAY:
Hugh R. Monro, Presiding
Walter A. Squires, Worship Leader
Address, Sadie Mai Wilson, "The Children of the World."
Address, Elizabeth Harris, "Special Opportunities for Promoting World-wide Friendliness."

SATURDAY:
Russell Colgate, Presiding
Walter M. Howlett, Worship Leader
Address: W. C. Bower, "Facing the Future in Vacation Church School and Weekday Church School Work."
Address: Hugh S. Magill, "Developing a Christian Citizenship Through Vacation and Weekday Church Schools."
Address: Robert M. Hopkins, "Reaching Out to Help the Needy Children of the World."
Address: Walter A. Squires, "Improving Public School Relationships."

These addresses had for their purpose the inspiration of the leaders present to examine more closely the methods in use in these enterprises and to see if they may not be brought more nearly into harmony with the spirit and the purpose of Jesus and into closer relationship with other agencies sharing the education of the child; the exaltation of the place of the pupil in the educational process and the worth of human personality and character; the better understanding of the fundamental objectives of religious education, especially as these relate to the vacation and the weekday church school. The addresses contributed greatly to the realization of this purpose. A very brief digest of these addresses follows:

TAKING TIME FOR CHRISTIAN EDUCATION

LUTHER A. WEIGLE

I want to call your attention to the very real danger that arises from entrusting our children to a public school that, for the most part, is stripped of definite religious instruction. When it is reflected that 92% of the boys and girls of the United States of America are educated in the public school, this danger assumes a proportion that cannot be ignored. We must be careful not to lay the blame for this unpromising situation at the door of the public school. Nor may we blame so-called atheists for the situation. They did not take religion out of the public schools. Religion was taken out of the public schools by the very people we would have a right to expect would be most interested in keeping it there, namely, the people of the churches. It was sectarianism that caused religion to be withdrawn from the course of study of the schools of the people. The sects were more concerned to see that the public school taught nothing contrary to their several views and beliefs than that the public school should teach the fundamental principles of religion. In other words they centered their attention on the things they did not want and failed to see clearly the necessity of providing for the things they did want. Sectarian blindness triumphed.

The result is that we have a public school system that makes provision for almost every subject you can think of but omits to make provision for the teaching of religion. It is a dangerous situation because of the condemnatory suggestion that it conveys to the minds of our children. They cannot help but notice the omission and in time they will conclude that religion is negligible or unimportant or of no consequence in life. As the public schools enlarge their scope this condemnatory suggestion becomes more and more effective. When the public schools concerned themselves with but a fraction of life, as they did a generation ago, it was of less consequence that religion should be omitted from their program. But to-day, when the public schools are taking on the dimensions of life itself, and when they undertake to furnish a curriculum that is as rich as life itself, the situation conveys a powerful negative suggestion. We find ourselves in accord with a great leader's statement that the public school is to provide a fuller, wider social environment than that from which the children come. But when the public school omits all conscious reference to God and makes little or no effort to provide instruction in the eternal verities or to arouse appreciation of eternal values, it is time to make a protest.

There is a general awakening to the danger of the present situation. Public school men, business men and legislators, as well as leaders of the church, are concerned about this. Various experiments are in process in many parts of the country by which courses in biblical literature and history are offered by the public schools. In many other communities credit is given to the public schools for Bible study or religious education conducted by other agencies. Personally, I like the system whereby the public school excuses children for one hour or more per week, in which time they may go to their churches for purposes of religious instruction. Some have raised the question whether or not there is enough time to be obtained outside the public school hours for the purpose of religious instruction. They have argued that the public school curriculum is already overcrowded and can ill afford to make room for this additional subject.

I am more concerned that the public school shall, by granting released time, give to religion that recognition that shall offset the powerful negative suggestion which the present set-up of the school now offers to the minds of the children. The weekday church school is a step toward this recognition.

The plan of weekday church schools conducted on released time or time taken out of the public school schedule is a very just way of giving to the Protestant church in this country what the Roman Catholics and the Jews have had for a long time. The Roman Catholic child who attends a parochial school of his faith, even though he attends this school during the first six grades only and then enrols in the public school for the remainder of his education, has already received far more instruction in religion than has the Protestant child sitting beside him. Jewish children, by reason of having been excused for the frequent holidays of their faith, have also received a quite extensive training in religion, one that outstrips that of many Protestant children. We Protestants have been most patient and tolerant in these matters and it is time we were making more adequate provision for the religious instruction of our young.

The question is asked, Is it a violation of the principle of the separation of church and state for the public school and the church thus to cooperate in the provision of released time? I hold that there is no violation here. Uncertainty on this point arises from a confusion of terms. Instead of being a question of separation of church and state it is a question of the separation of religion from education. Our forefathers never intended that religion should be omitted from education when they gave utterance to certain principles that have since been mistakenly construed. They believed in religion and knew its value for childhood and youth. They knew, too, that religion and morality are essential to the welfare of the nation and of individuals, as is abundantly attested by numerous expressions and pronouncements. The public school and the church have a right to cooperate in seeing that untaught boys and girls are given their rightful religious heritage. Such procedure does not make of the public school an institution that in and of itself teaches religion. It does, however, enable the public school to carry out the intentions of the founders of our republic. No violation of the principle of separation of church and state is involved. The movement for released time from the public school is destined to grow and where any doubt as to its legality is involved the necessary legislation to legalize it will be consummated.

OBJECTIVES IN RELIGIOUS EDUCATION

By Paul H. Vieth

There is at the present time a very wholesome interest in the purpose of religious education. Traditionally the question of purpose could be answered very easily, it was the teaching of the Bible. More recently an emphasis has been laid upon life experience, and much has been said about teaching the child rather than teaching a book. While the Bible is still the chief text-book of the school, there are many who hesitate to say their objective is the teaching of the Bible because they feel their objective should be centered in life purpose. Consequently there has been hesitation and confusion, and many have felt that religious educators themselves do not know where they are going.

There is an increasing conviction that the purpose of religious education is not something separate from the purpose of the total church program, but rather that religious education provides a method through which the purposes of the church may be realized. If this be the case then religious education must give consideration to the fundamental program of Christianity and center its aims in that program.

The past year has witnessed the consummation of a movement in the International Council to make a more definite statement of the objectives of religious education. This movement has been hastened by the necessity for distinguishing clearly between religious education and secular education of the best type if we are to maintain a place in the educational scheme for distinctively religious education. The statement of objectives which has been adopted by the International Council is based on an exhaustive study of the writings of the leading figures in religious education. The objectives are organized around seven centers, namely: (1) God the Father, (2) Jesus Christ, (3) Christlike character, (4) The Christian society, (5) The Christian philosophy of life, (6) The church, (7) The religious heritage.

It is only fair to recognize that there are those who feel that to start out with objectives is to dominate the process of education where the free experience of the child should prevail. They would emphasize the type of elucational procedure which begins with the experience of the child as it may be found and develops and enriches that experience so that the child may live more abundantly here and now. It may be urged in answer to this position that it is difficult to see how the teacher is going to determine which experiences of the child shall be selected and just what the point is to which those experiences shall be developed and enriched unless that teacher has in mind certain criteria whereby the educational value of an experience will be judged. If, then, the teacher is unwilling to accept certain common purposes which may be agreed upon through the deliberated action of many competent minds, he is but substituting his own partial view of the meaning of things for the more comprehensive view which might result from the former process.

An objective is a statement of a result consciously accepted as a desired outcome of a given process. It springs from the recognition that there are alternative outcomes which may be realized through different lines of action. An objective in education represents a goal toward which the experience of a child is to move, and it therefore puts into the hands of the teacher the means whereby his own activity in relation to the child may be evaluated.

The kind of objectives which we have here discussed are broad and comprehensive. Before they can become effective in experience they must be interpreted in terms of the pupils' present situations. That is, they must become specific and detailed. A specific objective will result when any given situation of the pupil is interpreted in the light of the more comprehensive objectives.

The greatest need of religious education today is to help teachers develop a clear conviction concerning the meaning of religious education. Following this there must be training in the technique of determining specific objectives in connection with a particular educational situation, or, better still, a technique of leading groups to formulate their own objectives in terms of the situations faced and under the guidance of the more mature leadership of the teacher. Clarity of objectives will make for freedom in the use of materials and methods. It will free religious education of the stigma that it is dominated by an emphasis on methodology with very little purpose for which the methodology may be used.

WHAT HAVE WE TO LEARN FROM JESUS' WAY OF TEACHING?

Sophia Lyon Fahs

In order to see in perspective Jesus' point of view, regarding his work as a teacher, let us remind ourselves of the conception of the work of the teacher and his relation to those whom he taught as held by most of Jesus' contemporaries in Palestine. A well-known Rabbinical saying suggests briefly the common attitude of Jesus' day. "Respect for the teacher should exceed the respect for a father, for both father and son give respect to a teacher. It is his father who hath brought him into this world: his teacher who teacheth him wisdom bringeth him into the world to come."

It is not strange, therefore, that when such an exalted position of power was given to the religious leaders of Jesus' country, the temptation came to them to lay great store by the outward marks of this power. It is natural that they sought the chief seats in the synagogue, displayed their distinctive clothes, said long prayers in public, making a show of their piety, and taking heed to all those measures by which their positions would be maintained. The sharpest language Jesus is known to have used was addressed to the teachers of his country. Jesus condemned this seeking for honor because to his mind it was fatal to the teachers themselves. It resulted in divided personalities. Outward looks, acts, words held their attention. In their thoughts and desires they were as robbers. Some had become even dead as corpses, and others dangerous as wolves in sheep's clothing. Furthermore, this centering of their attention upon themselves and on what men thought of them, led to a distortion of a sense of values. As teachers they became blind to what was important and quibbled over the inconsequential.

When Jesus' own immediate friends fell into this same absorption in their own concerns for place and began worrying over who should be the greatest, Jesus said that the greatest was the one who was last of all and servant of all, even as was the little child standing beside him and who to the minds of the disciples was nowhere in the picture among the great ones of the earth. Jesus even went so far as to suggest that it would be better if they did not allow themselves even to be called rabbis, or teachers, or fathers. "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters: for one is your master, even the Christ."

Even the extremest exponents today of the democratic relation between teacher and taught can scarcely go beyond this position which Jesus took nearly two thousand years ago. All, including himself, Jesus would say, are as children. Those whom he himself taught, Jesus thought of as members with him of one great family, even as his brothers, and his sisters, and his mother. In Jesus' day the teachers of the law were practical men who thought in terms of activity. They pictured the good life in a framework of "good deeds." They worked out an elaborate routine of prayers, washings, eatings, fastings, and giving of alms. This picture of life as a succession of deeds, Jesus regarded as mechanical and dead.

In fact, to Jesus the value of all activity, good or evil, lies not in the deed itself, but in the motive that prompted the deed. Actions were symptoms of the inner feelings. It is the anger that rouses to murder with which Jesus is concerned. Jesus would say to us, "Where your wish is, where your major worths lie, where your secret goal is placed, there will your heart be also. And in accordance with this will your actions be determined."

How like the major teachings of psychiatrists today! They, too, are reminding us that actions are but symptoms. Jesus and the psychiatrists agree that our understanding of children's activities must become an understanding of the total trend of the life. Is the child's eye single or double? Where has he imagined his secret treasure? How does he think of himself in relation to others? And how came he so to think? What are his handicaps? How many talents has he, five or ten? Psychiatrists tell us we must know these things intimately.

Jesus thought of himself as a physician ministering not to men's bodies but to their spirits. To him sinners were as sick people. How like the modern psychiatrist he was in this attitude toward the delinquent! Psychiatrists refuse to call children bad. They say so-called bad children are burdened children, burdened by their sense of failure in school, or their contact with other children, or by their feelings of inferiority to older members of the family. How like the attitude of Jesus toward the ones for whom he most cared! "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . for my yoke is easy and my burden is light."

Jesus was, finally a creative, original personality who met the situations of his own generation with freshness and courage. He thought directly in response to the needs which he felt, without leaning on the teachings of those who had gone before him for his authority. Jesus' authority came from within himself, and from his contact with the one source of inspiration which he believed had always been available to all men. It is because Jesus was original and creative that he has come to be regarded as so great a personality. He chided the teachers of his day who continually looked back to the prophets of the past for their sanctions and who contented themselves by building monuments for them and did not recognize the great souls of their own day and the needs of their own time. He condemned them because they were so dependent upon the pattern of a day that was gone. "Why even of yourselves judge ye not what is right?" he asked them. As we think of Jesus as a teacher, we are face to face with a paradox. If we try to copy him we fail to copy that which was most unique about him. If we would be like him we must be independent of him. As Jesus was creative and original so should we be. We, too, must make our own direct approach to life and to God. We must follow our own "inner light." It seems to me, Jesus through his own way of teaching, says to us, "Teach not your children to be followers, inspire them to explore for themselves, to create, to judge, and to follow the 'inner light.' "

TEACHING WITHOUT TEXTBOOKS

MRS. EDNA M. BONSER

The oldest known method of teaching without textbooks is by the use of *pictures*. This method was practiced by primitive man when he drew pictures of the chase on the walls of his cave. It is easy to imagine him explaining the pictures, weaving about them the story of adventure and so supplementing the picture method by what we think of as the *story* method. Both methods are in use today but modern educators are saying that the picture and story that are altogether dissociated with the learner's experiences are inadequate; that the story, unrelated in the child's experience with a life situation, has little value for him, speaking educationally.

The modern method of teaching without textbooks by centering instruction about the experiences of the child through his dominant interests of play, creative construction, observation, and inquiry—the learning-by-doing way—represents a rapidly developing and successful movement in education. By this method the text is never placed directly in the child's hands as a source of authority which he must reproduce parrot-like in response to questioning. But it is removed backward until its use has been motivated by experience, until the child recognizes his need for new knowledge to help him to larger experiences.

This method differs from the older methods in four ways. First, it gives the child greater *freedom* in the class room. It removes the hard and fast routine of the question and answer regime and permits of a greater degree of the physical activity so necessary to young children. In the second place it permits *initiative* on the part of the children to help plan, organize and put through a program. Being allowed some share in planning and executing the child becomes alive, active, hardworking, contributing original ideas and carrying out enterprises on his own initiative. He grows in capacity to govern himself as well as in capacity for self-expression.

A third *great* difference between this newer method and the older one is characterized by *activity* based on the child's experiencing. The experiencing child is the active child. This method is sometimes known as the activity method as opposed to the old textbook method. Quoting from Rugg we read, "The true criterion of educative activity is prolonged attention and concentrated effort."

And finally, the *fourth* great difference between the old and the new is to be found in the matter of *interest*. The new methods make the child's interest the orienting center of the program. The daily program of the school is vitally connected with the immediate life of the child. It starts with his needs and interests and develops as his needs are recognized and his interests grow. So we come face to face with what has been termed the life situation and secure through it the desired outcomes, which, in religious education, have to do with attitudes, appreciations and ideals, as well as with some increasing measure of skill in living the good life.

As a result of this method we find, at least in some measure, child action that is controlled by recognized child need; thinking that is the direct outcome of experience which tends to create social well-being as well as individual growth.

Teaching by this method is not easy. If the text is not in your hand it must be in your head. It calls for utter devotion and the consecrated life. It calls for sympathy and the understanding heart. But the rewards are great. Blessed are the teachable (for the new teacher must learn as well as teach), for they shall inherit a sure place in the hearts of the children, citizens of a world that is to be.

THE CHURCH AND THE CHILDREN OF THE WORLD

By SADIE MAI WILSON

THE PROBLEM

A new foreign missionary teacher sat for the first time at a table with a group of Chinese children from the primary school. "Who is this new foreign teacher," said one. "Her name is Wilson," replied another. "Oh," said a fourth-grade boy, "I know all about her then, the United States has had three presidents—George Washington, Abraham Lincoln and Woodrow Wilson—and now they are all dead." Thus did young China catalogue the new Christian teacher on the basis of previous information and impressions. One of our first considerations is the peculiar significance of the responsibility of the church in its relation to childhood.

HOW MET IN THE PAST

It would be well for us to survey our methods of missionary education; recognizing the good which has come from the old methods in the past we must also necessarily face up to the bad results. By way of illustration: we formerly told (and some are still telling) "of queer little children on the other side of the earth. The boys wear skirts and the girls wear trousers; they eat with chop sticks instead of knives and forks," and so on, until all the listening boys and girls developed a concept of these specific neighbors which might be characterized by the term "queerness" and because of this "queerness" perhaps they were regarded as inferior.

THE DEMANDS OF THE PRESENT

One of the greatest factors in this problem is "how" the church may meet her responsibility to the children of the world. This calls for consideration of such practical needs as the development in each country of a Christian literature for children and the provision of materials and methods for the guidance of teachers and parents in Christian nurture of childhood. This is true for countries in America as well as overseas. In a recent Scotch publication is the following notation, "To make this World Neighborhood a World Brotherhood is the supreme task of the Christian religion—to omit any clear teaching on the world-wide Kingdom and the church's responsibility in connection with it, wherever his life may be lived, is to set aside a vital part of Christianity, to give a religious education which is incomplete." This means also that the church must seek to establish those principles which will prevent the exploitation of child life whether it be in the home, factory, or elsewhere. There must be built up a respect for personality, a recognition of the potentialities of childhood, and the development of a program for the conservation of child life. The church's attack upon the problem must be indirect to a large degree, that is, through other institutions, particularly the home. Then, too, there is another aspect of this training in world friendship which leaders in Christian religious education need to carefully consider. The question arises, however—In our church schools are we doing identically the same thing as is being done in the public schools and perhaps, in some instances at least, doing it less efficiently? Are we duplicating or is there a plus element which the church has to offer in this training in world friendship? Granted that the church has, we'll say, a dynamic which enriches the whole process with new meaning, then what is this dynamic, and how far are we vitalizing the course with it?

WHO IS RESPONSIBLE?

Just what does this responsibility mean to you and me? What do we know of the likenesses of children over the world! Is our knowledge confined to a superficial survey of distinctive differences in cultures and customs? What is our degree of understanding? Is it such that we are possessed by a passion for the work of the church in making possible for children of the world the richness and fulness of life which comes from the knowledge and practice of the spirit of Jesus! Furthermore, have those of us from countries, where the principles of the Christian way of living have long been recognized, faced up to our responsibility for interpreting Christian standards to those first and second generation Christians in non-Christian lands? A peculiar responsibility rests on those of us with a background of generations of Christian leadership, a responsibility not of showing so much as sharing, not of preaching so much as praying, not of coercing but of cooperating—a privilege both of learning and leading in fellowship with those who love children throughout the world and who are concerned with making possible for every child that fullness of life which has come to the followers of Jesus Christ in every land.

SPECIAL OPPORTUNITIES FOR PROMOTING WORLD-WIDE FRIENDLINESS

By ELIZABETH HARRIS

One of the most interesting developments in the vacation school movement is the change from a program made up of many isolated items to the desire, at least, for a program in which everything that is done is related to every other item in the program.

For instance, only a few years ago the handwork period was used largely as "bait" and was a unit in itself. The music period was equally unrelated to any other part of the program. The plan might include both a Bible story and a missionary story, but if so, there was often no attempt to relate them.

If there was an excursion, picnic or any other extra-mural activity, it, too, was unrelated to any part of the program, and recreation was entirely a thing apart from any other activity.

In week-day schools the emphasis, at least during the early period, was largely on biblical material. The feeling seemed not to be so much that weekday religious education provided an opportunity to help children grow in Christian living, as that it (which may have been to many leaders synonymous) provided on opportunity for additional Bible teaching. Indeed, this was true also in the vacation school as indicated by the name first in general use. With our emphasis upon growth in Christian living rather than on material, missions supply an opportunity to help children to enlarge their concept of what Christian living may mean. Both in the vacation and weekday schools we have made the attempt during the past years to work out of the program an integrated whole. For this unified program missions provide rich material.

Gradually during the past years the attempt has been to make an integrated whole of the entire program. Missions provide rich material for such an integrated program.

The worship service may deal with attitudes and outcomes as they are related to various races and classes and to the carrying of Christianity to the world.

The period of instruction may give the information necessary for making intelligent judgments and decisions and for the forming of attitudes. The Bible study can be related to specific problems of brotherhood and service which the children face and may also deal with problems which children in other lands face, thus showing how Christianity is needed and how it may help in many different situations. (*The Golden Sparrow,* a book on India for juniors, does this very successfully.)

The handwork may be of two types, each closely related to all the rest of the program. The first is the kind that will help the pupils to understand better the life of the people about whom they are studying, and the second the type of handwork which can be related to a service project. This may mean either the making of articles that may themselves be sent, or, as is the custom in some schools, articles may be made and sold, the proceeds being devoted to some definite contribution decided upon in advance and thus motivating the whole task.

The recreation period can be made to play its part too, for the games of other nations not only are fascinating, but definitely contribute to a feeling of brotherhood and good will.

Excursions are not aimless but become part of a related whole and furnish fresh opportunities for additional knowledge through contacts with peoples themselves or with their culture, as for instance in visits to museums. (Mrs. Wagner in *Children of Sea and Sun,* a book on the Caribbean Islands, shows how excursions can be used constructively.)

While this integration is ideal, there are very many schools where it is felt to be undesirable to group all activities around a central theme. In that case missions can be introduced through the worship service and in a period that follows as an extension of that service.

In addition to the work done in the school itself, the children should be encouraged to read books on the life of the children in other lands. In some schools there are libraries from which children draw books to be taken home and read. In others there are reading rooms, quiet and comfortable, where children can come and read. In either case large use should be made of books on world friendship.

IMPROVING PUBLIC SCHOOL RELATIONSHIPS

By WALTER A. SQUIRES

The problem suggested in the theme is not exclusively a weekday church school problem. Not merely the weekday church school, but the whole educational program of the church, is in need of better relations with public education. Weekday religious education has brought the problem to our attention and given it a specific status, but the problem was in existence long before weekday church schools were undertaken. The many specific problems which emerge when a community undertakes weekday religious instruction on "released time" are but fragments of this larger and more fundamental problem of securing a proper relationship between the educational work of the church and that of the state. The solution of these specific problems will be assured when the larger problem of which they are a part is clearly visualized and its right solution indicated.

I. What the separation of church and state requires: The founders of the American republic were not thinking of education when they provided for the separation of church and state. They could not foresee the vast system of public education that has arisen since in our country. A casual scanning of ordinances and laws passed in the early history of our government reveals the fact that the fathers looked upon "religion, morality, and knowledge" as essentials to good government. They thought of religion and education as being inseparable. But a separation has taken place even here in the United States.

1. Two separate school systems are required. In our nation the state cannot teach religion adequately and the church cannot undertake the task of general education.

2. The separation of church and state lays upon the religious forces of the nation an indispensable part of the educational task. It is the obligation of the religious forces of the nation to provide for religious education.

3. The separation of church and state does not make necessary a severely secular or non-religious program of education for the schools of the state. Religion has been well-nigh deleted from the American public schools under the mistaken notion that the separation of church and state makes this necessary.

II. These principles apply to problems arising from the relationships of weekday church schools to public schools.

1. The released time plan is important. Most public schools are giving their pupils all that they can do in the way of educational work. The tendency is to employ more and more of the children's waking hours. If the church is responsible for an indispensable part of the educational program it is only reasonable to suppose that an adequate and suitable portion of the child's working day will be given over to the church school.

2. Character education in the public school indicates a significant return to idealism in our public schools. At the same time the character education movement has raised serious problems for the church school leader. If the necessity of the church as an educational agency is recognized the character education movement in the public schools will open the way for a type of cooperation between church schools and public schools that is vital.

3. In communities where released time has not been secured the principles of equity which have been stated in preceding paragraphs of this paper have an important bearing on the situation. There is need for a

recognition of the church as an educational agency on the part of public school people even though circumstances are such that released time cannot be secured under present conditions.

4. Better relations are essential to the welfare of the public school. The public school needs a closer touch with religious education. There is a growing conviction that, with all their success in developing skills and imparting knowledge, the public schools have largely failed in the weightier matter of building strong and righteous character. If religion is essential to the achievement of the loftiest types of character, the public schools acting alone will fail to attain the goals which they have set for themselves in the matter of character training.

II. SEPARATE CONFERENCES

The second half of the forenoons was devoted to group conferences for the purpose of providing opportunity for workers to meet experts in special phases of the work and to bring practical problems to them for help and guidance. Following is the program:

A. *The Vacation Church School Section*

Myron C. Settle, Director

Conference of Workers in Vacation Church Schools in Rural Churches

C. A. Armstrong
Homer L. Grice

Conference of Supervisors of Vacation Church Schools

Catherine Lantz
Mrs. Lydia C. Perin

Conference of Teachers in City Vacation Church Schools

Kindergarten—Bertha M. Rhodes
Primary—Mrs. Edna M. Bonser
Junior—Dorothy Collins
Intermediate—Nathana Clyde

B. *The Weekday Church School Section*

W. Dyer Blair, Director

Conference of Supervisors of City Systems of Weekday Church Schools

Helen R. Stearns
F. H. Willkens
Geo. L. Cutton
D. W. Staffeld
J. L. Rogers
J. H. Carpenter
Lucile Desjardins

Conference of Teachers in All Types of Weekday Church Schools

Dulcina Brown
Mrs. Sophia Lyon Fahs
W. Dyer Blair

III. THE EXHIBITS

These were in two parts: those at the Howard Park United Church, where all forenoon sessions of this section were held, and those at the Horticultural Hall, a part of the main exhibit.

The exhibit at Howard Park United Church consisted of graphs, accounts of experiments, examples of pupils' work, explanation of supervisory procedures, accounts of teaching procedures, etc., etc., from Dayton, Ohio, Minneapolis, Minnesota, and New York City weekday church schools, and were most enlightening.

In addition to the above there was a remarkable display of a vacation church school project in Christian citizenship, the "Golden Rule City," carried out in connection with the vacation church school text of the same name, of which Mrs. Edna M. Bonser is the author. This exhibit covered a space of 400 square feet and was available through the courtesy and generosity of Rev. J. Earle Edwards, Pastor of Queens Baptist Church, Queens Village, Long Island, in whose vacation church school the project was made. Reverend Edwards was present to explain, to interpret, and to answer questions.

Films of weekday church schools in Pittsburgh and St. Paul, showing activities within these schools, were displayed in connection with the exhibit. Through the kindness of Mr. H. Paul Janes of the Board of Christian Education of the Presbyterian Church in the U. S. A., a film portraying activities in the vacation church school was also shown.

The vacation and weekday church school educational exhibit in the main exhibit hall occupied a conspicuous place and was visited by hundreds of interested workers. Here there was no attempt to distinguish between the vacation and the weekday church schools. Eight large charts, illustrated with enlarged photographs, sought to convey to the beholder the present-day concept of the curriculum of religious education as it especially relates to the vacation and the weekday church schools. Illustrations of eight phases of a curriculum, as set forth here, included examples of "Worship Experiences," "Service Experiences," "Study Experiences," etc. (See the new *International Standard for the Vacation Church School*, Part One—"Curriculum," for the whole outline.) There were many who remarked upon the very clear way in which the exhibit helped them to see as they had not seen before just what the word "curriculum" means. There was no little disappointment experienced by the persons in charge of the exhibit occasioned by the fact that much exhibit material arrived either too late to be included or in too bad shape to be exposed. By the kindness of the local committee a work-bench and sets of tools were on display, as indicating the possibilities in this direction in the vacation church school. Two lads of Toronto daily demonstrated how to make toys and other articles in the vacation church school and there were not a few visitors who gained pointers from these boys on how to work with tools. An abundance of samples of craft-work and hand-work made in the vacation schools of Toronto, Ottawa, Montreal, and a number of other places furnished a source of information and suggestion to workers. Charts, maps showing the spread of the vacation church school in foreign countries, a model of a Palestinian village, mounted projects, notebooks, nature-study objects, photographs, etc., completed the exhibit.

IV. THE CLOSING CONSECRATION SERVICE

At the close of the session on Saturday morning, after the chairmen of the two study groups had made their reports to the combined gathering of workers, the following service of consecration, intended to express our desire to commit ourselves more completely to the service of childhood through the ministry of teaching, was joined in by all. It is impossible because of lack of space to include each responsive reading and other readings in full. Only the outline is given:

1. "WE PRAISE THEE, O GOD."

Music.
Sentences read responsively.
Hymn: "O Worship the King, All-glorious Above."
Prayer: "The Lord's Prayer."

2. "SUFFER THE CHILDREN TO COME UNTO ME."

Music.
Scripture: Luke 18:15-17.
Reading: "How the Children 'Come to Jesus.'"
Unison Reading of Poem: "My Opportunity."

3. "HERE AM I, SEND ME."

Music.
Scripture: Isaiah 6:1-8.
Unison Thanksgiving:

L.—For trumpet calls that demand of us new doing, new living and new spiritual achievements. . . .

P.—We Thank Thee.

L.—For trumpet calls that bid us up and on the march for God and a more righteous world; for social justice; for industrial peace. . . .

P.—We Thank Thee.

L.—For trumpet calls that rouse us from our lethargy of soul and from our listless living; that shake us awake and make us alert to love and life and the spiritual values. . . .

P.—We Thank Thee.

L.—For trumpet calls that urge us to the upward climb to God, though that climb lead to the hill of Calvary, and "Taps" and a Grand Amen. . . .

P.—We Thank Thee.

L.—For trumpet calls that quicken us into action on the side of childhood and youth. . . .

P.—WE THANK THEE.

A PRAYER FOR TEACHERS

"As to the seer in ancient time
The angel came out with coal aflame,
And touched his lips that he might speak,
O God, in thine almighty name,
So to us in this later day
Send down a purifying ray.

"Put forth thy hand and touch our mouths
Whose holy task it is to teach
And guide the minds of eager youth,
That we may have inspiring speech.
Grant us vast patience, insight wise,
The open mind and heart and eyes.

"Thus cleansed and quickened may we go
And teach those in the morn of life
The beauty and the might of peace
The sin and ugliness of strife.
Then shall the angel's voice proclaim,
'You, too, have spoken in God's name.'"

Commitment:

L.—To the nurture of little children whose footsteps may be guided into the paths of righteousness. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To loving friendly companionship with boys and girls in the adventure of Christian living. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To the earnest application of our powers of mind to the mastery of the techniques of Christian education. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To the ideals which Jesus held of the supreme worth of persons. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To the patient, prayerful cultivation of our own spiritual selves, that we may become the better examples to our children. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To a whole-hearted partnership with Jesus Christ in his passion for the Kingdom of God. . . .

P.—WE WOULD COMMIT OURSELVES.

L.—To a life of service whose motive is love and whose measure is sacrifice. . . .

P.—WE WOULD COMMIT OURSELVES.

Prayer and Benediction.

As the reading of the Commitment began Miss Dorothy Collins, of Brooklyn, New York, representing the vacation and weekday church school teachers of the two great nations of English-speaking peoples, advanced to the front of the platform leading a beautiful child by the hand. As she stood with arm laid in love and tender care about the child's shoulders, the meaning of the words we read was burned deeply upon our hearts and we went forth with new devotion to the work awaiting us back home.

CHAPTER XXVII

CONFERENCE FOR LEADERS OF YOUTH

THE Conference for Adult Leaders of Youth met in Parkdale United Church each morning, Tuesday to Saturday inclusive. It was well attended by about seven hundred leaders. They were deeply interested in the subjects being discussed and remained through the week to a large extent without change.

The general conference director was Dr. William Ralph Hall of the staff of the Presbyterian Church, U. S. A., who had given much time and thought to setting up the conference in advance and who supervised the enterprise with his usual tact and skill. Of all the leaders of discussion groups and speakers every one was present and carried through his or her part in the program.

The conference met as a whole each morning from nine to ten-twenty. Rev. Manson Doyle conducted a helpful series of devotional programs. Special addresses were given the first four days by the following persons in order on the topics listed:

Grace Sloan Overton—"Modern Youth and the Religion of Jesus."

Goodwin Watson—"Vital Group Leadership and the Needs of Life."

Harold I. Donnelly—"Significant Trends in Modern Youth Program Building."

Camilo Osias—"Youth Around the World."

These addresses are given either in full or abstract form as a part of this report.

Following these addresses a period was spent in an open forum for questions and discussions which were stimulating and interesting.

At ten-thirty each morning the general conference broke up into thirteen smaller groups. These, with their leaders, general topics and lines of discussion were as follows:

Group 1. The Trail Ranger Program—For Canadian leaders of boys, 12-14—Leader, Gordon Lapp.

Relationship, interests, and needs of boys in their early teens. The aims and objectives of Trail Ranger work. Presentation by Frank Fidler, Vancouver, followed by discussion.

Qualifications of a Trail Ranger mentor. Training for the mentorship. Presentation by J. M. Finlay, Regina, followed by discussion.

Choosing and planning program activities for mid-week Trail Ranger meetings. Presentation by W. C. Machum, St. John, followed by discussion.

The relationship of larger activities (elections, parliament, camps, conferences, father-and-son week, etc.), to the life of the Trail Ranger group. Presentation by Gordon Lapp, Toronto, followed by discussion.

Group 2. The Tuxis Boys Program—For Canadian leaders of boys, 15-17—Leader, Charles F. Plewman.

This group considered the Tuxis Boys' Program from the viewpoint of the needs of boy life; group work and organization; mid-week activities; Tuxis Boys' Councils and Parliament; leadership, the badge program; and other phases of work.

Group 3. Intermediate Canadian Girls in Training Program—For Canadian leaders of girls, 12-14—Leader, Bona Mills.

The Canadian Girls in Training program was discussed in all its phases for leaders of girls; its relation to the needs of life; group work and organization; ceremonies; activities; recognitions; and other phases of vital girl leadership were taken up.

Group 4. Senior Canadian Girls in Training Program. For Canadian leaders of girls 15-17—Leader, Marjorie Trotter.

The significance of group life for the senior girl; group projects for the senior; the relationship of Canadian Girls in Training to other phases of church life; what is our goal as group leaders?

Each of these subjects was presented by a competent leader and followed by discussion and questions.

Group 5. Canadian Leaders of Young People. For Canadian leaders of young people 18-23—Leader, J. M. Finlay.

This group considered the young people's work program as it is promoted by the National Young People's Board of Canada, under the general topic, "Canadian Young People in Cooperation." The specific problems and needs of leaders had been discovered in advance so as to provide the most helpful discussion.

Group 6. Leaders in the One-Room School—Leader, J. Gordon Howard.

The program for this group was especially planned to meet the problems of those who work in small church buildings whether in the country or in the city. Special reports of successful pieces of work were made by those who carried them out. The problems and needs of those in the group received careful and detailed attention.

Tuesday: The opportunities and problems facing a one-room school. Making the most of available equipment.

Wednesday: How shall we organize our young people? Building a year's social and recreational program. Discussion led by James A. Weber.

Thursday: Worship in the one-room school. Enlisting youth in community, national, and world service. Discussion led by Lucy M. Eldredge.

Friday: Teaching young people. The leader building his own life for greater service.

Group 7. Leaders of Intermediates—Leader, John W. Elliott.

Each topic was presented by a competent leader and discussed by the group.

Tuesday: How may we understand intermediates?

Wednesday: Should intermediates have a unified program? My experience with a unified program.

Thursday: How can we make worship a pupil experience? Our worship with intermediates.

Friday: What are the effective methods of teaching intermediates? What materials for study courses are available?

Group 8. Leaders of Seniors—Leader, Clarence N. Wright.

Each topic was presented by a competent leader and discussed by the group.

Tuesday: How may we discover the problems and needs of seniors? My experience with the life needs of seniors.

Wednesday: Do seniors need a unified program? My experience with a unified program.

Thursday: How can we make worship an experience of seniors? Our worship with seniors.

Friday: What are the best methods of teaching seniors? What materials are best for study courses for seniors?

Group 9. Leaders of Young People—Leader, Frank D. Getty.

Each topic was presented by a competent leader and discussed by the group.

Tuesday: Methods for discovering characteristics, problems, and needs of young people. Determining objectives of a young people's program.

Wednesday: A unified program. Organization and a unified program.

Thursday: Worship and pupil participation. Our worship with young people.

Friday: Methods of teaching young people. Materials for study course for young people.

Group 10. Workers Who Specialize in Young People's Society—Leader, Catherine Miller Balm.

While all the principles of program building apply to the work of a society as well as to any other group of young people, there are still certain problems that adult advisers and leaders of such societies need to consider by themselves. The program was planned to help those who work with Christian Endeavor Societies, Baptist Young People's Unions, Epworth Leagues, Anglican Young People's Associations, Luther Leagues, etc. Mrs. Balm was assisted in the program by professional leaders from several of these groups.

Group 11. Superintendents of Schools and Departments in the Young People's Division—Leader, Lyndon W. Harper.

This group was particularly for the needs of those who are administering young people's work as superintendents of departments or of the total young people's division. Such problems as the following were considered: How and when should departmental organization be set up? How use pupil officers? How make organization serve vital ends of life? How use records and reports? How secure and train leaders? How correlate various organizations within an age group?

Group 12. Young People. For young people attending the General Convention—Leader, Frank Fidler.

This group was provided for those between fifteen and twenty-three years of age who were convention delegates and did not elect any of the method sections outlined above. Its program consisted of a discussion of the problems and needs of young people as the group outlined them. Provision was also made for informal fellowship and acquaintance.

Group 13. Professional Leaders.

This constituted the study group reported in Chapter XXXIII.

On Saturday morning the entire conference of adult leaders of youth remained in joint session throughout the morning to listen to reports that were brought to it by the young people representing the Christian Youth Council. P. R. Hayward presided and presented the six young people representing the six commissions as follows:

1. *Jesus Christ*—Chester Crow.
2. *Christian Conduct*—Harry Dodgson.
3. *Worship and Prayer*—Harold C. Letts.
4. *Other Youth*—John McAllister, Jr.
5. *Christian Unity*—Gwen Barclay.
6. *A Christian Society*—John Ferguson.

The young people presented brief summaries of the conclusions to which they had come as a result of their work throughout the week. (See Chapter XXXIV.)

The reports were enthusiastically received with questions, comments and with approval by vote that meant the hearty sympathy of the adult leaders with the purpose and spirit that motivated the young people in their work and a general agreement with the spirit and outlook of their conclusions although not necessarily committing each one to all the details of their reports.

The session closed with a service of personal dedication and commitment conducted by P. R. Hayward.

YOUTH AND THE RELIGION OF JESUS

MRS. GRACE SLOAN OVERTON

Mr. Chairman and Leaders of Youth of North America:

As one repeats the subject of this address—Youth and the Religion of Jesus—it seems not particularly intriguing. But as one's mind lays hold of the implications, he finds himself both fascinated and fearful. If we are honest, I am sure that we must confess that at times we are afraid to follow to a logical conclusion the religious implications of our modern thought. It seems that this hesitation has resulted in our being content to live along more or less comfortably, using religion as a way of escape from the stubborn facts of life. But the leadership of youth can hardly avoid much longer a really consistent effort to reconstruct its religious thinking. The new intellectual culture based on science challenges much of the inherited theology of the church. It seems that one of the most gigantic tasks which face Christian youth leadership today is the discovery of the permanent spiritual values of our scientific culture and putting these values at the disposal of a developing religion.

Most of us find our way in this problem with difficulty—the difficulty is because the sentiments which we carry along in our souls are the product of a religious past, much of the ideation of which we have left far behind. These sentiments are thus completely estranged from the ideas which we have developed by our contacts with a modern world. This lack of harmony between our sentiments and ideas has frequently had one of two results: (1) stifling our emotions and giving our ideas full sway; or (2) paralyzing our thought processes, while holding on to our habitual emotions. A few blessed and unusually heroic souls have gone far enough in their discovery of values in our scientific culture to glow with holy joy. Some of us have not found this happy state. Like the young Cambridge student who was trying to locate the planet Neptune, "We have not found it but feel it trembling along the lines of our analysis." As we face this modern world we are reminded of Mrs. Browning's words:

"The face of all the world is changed, I think,
Since first I heard the footsteps of my soul."

It is not the purpose in this discussion to settle anything. I only venture to raise a few questions and to make a few observations concerning the religious thinking of our present day youth. I willingly confess that these observations may be unconsciously modified, and they certainly are limited, by the particular types of young people whom I have met. I do as freely confess that I have no program to sell and thus hope to escape modification or direction of my enthusiasm in this presentation on that score. Also with emphasis, I state that I am not primarily interested in promoting either orthodoxy or heresy.

I desire to call attention to the preposition used in my subject—"of" not "about." It is not my purpose to speak of Jesus theologically. For purposes of this discussion we are neither denying nor accepting any theological concept about Jesus, hence there is no need for theological sensitivity. What follows is simply a frank statement of things I hear, attitudes I observe, and trends I feel in the religious thinking of our youth.

In this discussion I should like to raise three questions.

1. Has youth an innate, vital, and active interest in religion?
2. Can the church, as it now stands, create or tolerate a religious mind which will hold and interest youth?
3. What is youth's attitude toward Jesus?

I.

Has youth an innate, vital and active interest in religion?

In discussing this question I am not unmindful of a speech I heard a young woman make not so long ago before a group of about four hundred young people out in the open country of the Northwest. She was dogmatic and theological. She uttered the pronouncements of the fathers. Youth twenty-five years ago could hardly have given a more straightlaced speech. Neither am I unaware of the young people who come into my office and say that they honestly never think of religion, that they feel no need of any religious exercise. The keener of them declare they feel that religion is compensatory; that it offers a way of escape for those who are not brave enough to face life as it really is; and that too many use, in religious exercises, energies which ought to be used in improving the social order. I would say that youth's attitudes toward religion can be found distributed all the way between these two extremes. This year has made me aware that we too frequently define all of youth in terms of the particular stratum with which we ourselves work. My own work the past year has brought me face to face with attitudes with which we must reckon, when we discuss the religious thought of youth. One of them is that of the group who are finding in our modern psychology the help that they need and who feel, therefore, a growing independence of the guidance offered by the church.

Keeping in mind these various attitudes I feel that certain observations can be stated with a degree of general application.

1. *Youth is indifferent to traditional religion—a religion of conformity.* Forms, creeds, and religious pronouncements are not taken by youth at face value. Youth is being trained in our educational system to reason from the specific to the general and then to test his findings. He naturally expects to use this same method in his treatment of religion and morals. He resents the still common notion of many adults that moral laws and ideals are fixed and unchangeable and that religious beliefs are vested with rigid finality and are even of divine origin.

Some time ago a young lad in senior high school came home from church with what he called a joke. He said, "Mother, you ought to have heard the sermon. It was about the straight and narrow road and the broad road. We were told the things we ought to do, and must do, if we hoped to get on the straight and narrow way which leads to the pearly gates. And if we didn't do just those things, the broad road was our way—and, well, you know where it goes." The mother said, "And son, what's wrong with that?" With evident surprise at the question, he replied, "Well, a fellow just can't find his way all at once for all of life—he just meets things and tries to do the square thing about each thing. You can't just say, 'I believe this, so I guess I'll step in the straight and narrow.'" This lad didn't know it but he had discovered that life is a process and religion has to work into the process, if it is to be valuable.

2. Whether it be an occasion for rejoicing or lamentation, *youth refuses to deal with his religious beliefs apart from content acquired in other fields of knowledge or as being remote from practical experience.* A young woman, a strong student in a denominational college, found that she was not able to integrate her religious knowledge, which was traditional, with that secured in other courses. She was advised to cease thinking on religious problems alone and to center her thought on some other field. She became interested in pyschology and philosophy. After a time she said, "At last I am having something like a satisfactory religious belief. It seemed impossible for me to be one person while studying religion and an entirely different person while in my other courses. It created such a conflict to be told in other courses to think, to test, and only then to accept; while in religious courses, if one were to use the same method, one found their content in a world all by itself—either contradictory or ignoring facts that one received from other sources."

Dogmatic statements concerning religious beliefs have little effect upon thoughtful youth other than to irk him and cause him to place a value upon the pronouncer that is not highly complimentary. His observations have proved to him that certain religious beliefs do not furnish the basic "stuff" out of which great souls are made nor help to establish a better world order. He sees rather that religion gives direction and release to what one already has in stock. If one has the basic elements out of which great souls are made, has social insight and altruistic motives, he becomes a desirable and helpful citizen regardless of his particular brand of theology. A further observation is that, if he hasn't these basic elements, the most approved orthodoxy fails to make him valuable as a functioning member of society.

3. *Youth refuses to think of the Bible as a final authority in religious belief.* In student conferences one seldom hears a student quote the Bible as a final proof of his point. In fact he seldom quotes from the Bible at all. When an adult uses the Bible in his declaration of an ultimatum, youth tolerates him. But if youth does it with too much vehemence, he is "given the laugh." A youth may go to the Bible to get a story from the experience of the race or he may quote a principle stated by Jesus but seldom with the attitude "thus saith the Lord" or "that settles it." Rather he attempts to integrate this citation with his attained

content and experience in his analysis, discussion, and application to human situations. To be sure, his content and experience are limited.

The Bible is not youth's favorite book for devotional reading. This observation grows out of experience in personal interviews with hundreds of college youth. Whenever the question of daily devotion has been discussed, almost without exception they have expressed a preference for other devotional literature. Most of them do so without apology; others may say, "I suppose I do not know how to read the Bible, but I honestly feel that other books aid me more." Still others, without the least evidence of a feeling of superiority, express the opinion that daily devotions are not necessary for them.

4. *Youth resents a God of magic or a God who yields to personal whims.* He resents the idea that God dispenses blessings to his obedient followers and pours out woes just as directly upon the disobedient. He wants no miracle working power to upset the stability of the order of the universe.

In a recent student conference where the subject of prayer was being discussed, resentment was expressed against the use of the prayer as a "periodical convenience," as "a struggling process," or as "contradictory to God's laws"; against the "use of strange and unnatural tones," "informing God," "emotional incantations," "lack of sincerity," and "meaningless words." On the other hand one heard such expressions as "prayer brings release," "prayer relates one to God and brings a sense of security," "prayer harmonizes," and "prayer clears one's own thinking and brings a sense of values." Even these statements did not go unchallenged; for there were those who seemed to doubt whether prayer had any real value.

Recently a student conference group in which there were both students and adults was informally discussing prayer. A youth asked, 'Have any of you ever had a direct answer to prayer, an answer that you could not account for in any other way than by specific divine intervention?" Immediately an adult told of the serious illness of his father, the doctor's statement that the illness would prove fatal, the fervent prayer of his son, who was preparing for the ministry and whose education would have been interrupted had the illness proved fatal—the father's unaccountable change for the better, and his ultimate recovery. Closely following the recital of this experience, an older woman told of her own serious illness, how the doctor had said that she had only a few hours to live, of friends praying, and of her ultimate recovery. No one who heard these recitals could doubt the sincerity nor the intelligence of these two people. But a youth immediately asked, "What about the hundreds of good fathers, each of whose going had been even more tragic than this story related? Their godly sons have prayed with equal fervency for their recovery, but these fathers have died. Why should the life of one woman be saved, valuable as it is, when others equally valuable have died?" To which a devout adult replied, "My dear young people, the ways of God are past finding out." For a moment there was respectful silence—then the subject or discussion was changed entirely. An evident sense of satisfaction came to the final speaker. Afterwards he remarked to a leader in the group, "All these dear young people need is someone who is older to point the way."

Later in the day this same group of "dear young people" met by themselves to discuss prayer. The discussion became involved and one of their number was sent to invite two of the conference leaders to come and discuss the problem with them. Seldom has the writer heard a more honest, searching, profitable, reverent discussion of this subject. One was consciously aware that these youthful searchers had not met many crises of life, that most of them had never faced the hard situations that send one on a quest for a way out; but one did sense a search for reality and for a prayer experience that had vitality. There was a wide difference of opinion. One heard such expressions as "I used to pray but I quit, it came to mean so little to me"; "sometimes when I pray and become conscious of what I'm doing, I feel foolish and childish"; "one may feel good while he's praying, but when he rationalizes there is but little that is tangible"; "I can't seem to change my prayer life to conform to my changed idea of God"; "I think there is a great deal of dramatizing one's self in prayer"; "I'm 'fed-up' on this egotistical 'stuff' about prayer." "These people who pray that they and their friends may escape the facts of life or of death—that's plain egotism to me. Would it not be more sensible to pray for understanding; and when the facts of life—and the fact of death—face one, to pray for strength to meet them like a man?" Most of the members of the group expressed a desire for a satisfying experience in their prayer life. A very few felt that already this had been achieved in their own cases. A very few with equal honesty and respect said that they did not feel the need of prayer as an individual, conscious, specific approach to God. A member of this minority went so far as to say that, as a matter of conscience, he never made a public prayer; others said that, as far as they knew, they never prayed privately and felt no need of it.

In light of my experience even with the more critical youth, if I were to answer the question, "Has youth a vital interest in religion?" that answer would be yes. Youth is not interested in an irrelevant religion. They are not interested in a coercive religion, but youth is alert to religion which promises release and translation of life. You, with me, have sensed on the part of many of our young people an unconcealed weariness of cheap thrills—there is evidence of a desire to find vital meaning in this process we call living. I would even go farther than to use the term alert—many of them are actually wistful and hungry. This is likely to become just wishful thinking unless our leaders can lead them in this thinking to vitality—youth can be made aware of something greater outside of themselves with which they may identify themselves.

II.

Can the church, as it now stands create or tolerate a religious mind which will hold and interest youth?

No one really knows the answer to this question. One hears various opinions expressed. Some indicate unbounded faith in the church's ability to meet youth's interests, while others are frightfully pessimistic.

The church faces new knowledge and new habits of life. The question is: Can it come to terms with them? There are some youth who want to start all over again and build up a framework of religious thought based on our present experience. The result of such an adventure no one can foresee. There are adults who, loving adventure more than security, share this attitude with youth. But some of us are reminded that this isn't the first time the church has been called upon to approve and accept a new body of knowledge or system of thought. Historically the church has changed profoundly in both thought and practice; and what is there unprecedented in the present situation? There are some who will answer that the new psychology and our modern scientific culture strike more fundamentally at the whole system of religious thought. They will urge that the release of this thought system was so sudden, as far as the masses are concerned, that the church did not have time to develop quickly enough a leadership that is adequate to meet the situation.

Youth has little understanding of "The gates of Hell shall not prevail against her" attitude. Youth does not think of the church and religion as necessarily having any organic unity. The church is judged very much as any other institution—by its contribution to personality development and social betterment. One sees evidences on the part of many of our more thoughtful youth of a desire that the church justify itself. But youth is critical of the church as it now is. There is both justice and prejudice in this criticism. Youth seems even to have acquired the notion that, in proof of his own intelligence, he must criticize the church. If the church were to restate its thinking in terms such that those who have learned at the knee of science could understand and respect it, it would seem, in view of youth's attitude toward the church that, if we would present a challenge to youth that would command their intelligent loyalty. It would seem, in view of youth's attitude toward the church that, if we are to hold them, the Christian religion needs a new house of faith. The scheme of thought which has constituted the framework of Christian preaching seems to have little or no meaning for our modern youth.

This does not mean that youth is unaware of the desire for the fuller life, that he does not long for the enchantment and fulfillment of life which can come from contact with a more ample personality, that he does not long for power to carry out his idealism. But it does mean that he feels that he is not finding that longing fulfilled in all of his church experience.

III.

What is youth's interest in Jesus?

The personality of Jesus still has tremendous power to attract youth. His life has inspired a devotion that is not paralleled by any other force. Jesus still remains a most powerful spiritual force among our youth. In fact youth feels a peculiar kinship to this Galilean youth. Youth thinks that he, too, saw social injustices and spoke against them. He refused the limited idea of God held by his fathers and asked the right to his own discovery of a greater God. He refused the conventional interpretation of his inherited scriptures; he asked to read into them deeper spiritual meanings than had his fathers. He declared his freedom to search for truth. "Ye shall know the truth and the truth shall make you free"—this was his slogan.

A group of students was discussing informally the fact of Jesus. Opinions were expressed in explanation of his life. These opinions covered the range from the "virgin birth" to "Jesus a literary creation." Statements like the following were heard: "I wish I knew what equipment Jesus had that I don't have as a mere human being"; "I don't think it is important, but he must be explained and the virgin birth does it for me"; "I think it is unfair to Jesus to say that he had to have a peculiar birth to live the life he did—nothing remarkable about that except the magic of his divinity"; "the divinity has nothing to do with his greatness"; "if Jesus is a myth he is the most real myth I know"; "if he is a creation of literary genius, he is a masterpiece—so great a one that he is real"; "if I were to learn that he were only a literary creation—that such a person never lived—it would not limit the Christian principles; they point to a way out and are not the mere ranting of a zealot. Some genius lived or those principles would not have been uttered"; "Christian principles sound all right but can human nature be expected to make them work?" The writer felt the insufficiency of this discussion, marked as it was by the evident limitations of youth. But it was more vital than many adult discussions that she has heard on the same subject. There were no cries of heresy, no personal accusations of hypocrisy, no fear of losing standing. But regardless of differences in individual beliefs, to this group Jesus and Christianity were facts—facts that made a difference. They were facts—the most important facts upon which they could all agree.

For youth Jesus *is* today. He is an object of reverence, the thought of him and his matchless life gives moral strength. He is a source of inspiration. He is a living ideal of youth. He is the distinguishing fact of the Christian religion. It is not creed about him but the quality of his life which enshrines him in their thought.

They ask about the personality of Jesus and the source of his power. They compare his potentialities with their own. They are interested in his way of life. They marvel at his nearness to God and long to achieve his full integration of personality.

Great institutions which are organized to build religious programs may change or even break up, traditions may pass, a new body of faith may appear. But the need of religion is far too deep. Men who battle with the forces of life will always feel the need of release and fulfilment which will urge them to seek to identify themselves with a great controller of destinies.

It seems today that for a time many have lost their horizon—it may be a whole generation will lose it for a time. It appears at times that the noise of the motors of this machine age, as they demand more and more speed, has deadened their sense of values. The thrill of the speed may so occupy their attention as to cause them to cease for a time to ask the age old questions of "Whence?" and "Whither?"

But already one is sensing among youth a growing weariness of thrills and speed. There is a growing demand for interpretation of life and a spiritualizing of our modern culture.

Will the church and its leadership fill this need? The church can if it will become aware of our modern trends and seek to develop a sense of the spiritual needs of modern men in a modern culture. Youth is looking for a (1) "unified faith," "a faith that is not at war with our existing culture," (2) "A social philosophy" which would guide its activities in industry, politics, racial and international relationships. The church if it invites intelligent consideration on the part of our alert youth needs to project itself more and more into the present movements of life. Youth is interested in a philosophy not a theology of religion. Religion means for them not a system of belief, but it means power to realize in their personal lives and in society their religious ideals. (3) They look to the church for discipline of personal living, a discipline to help them to use modern psychology to discover their powers and the causes for their failures. (4) They crave an experience of worship in which their entire natures may participate and in which they may find release of life and spiritual awareness. I believe that youth will take seriously and become actively alert to a religious program which gives them a vigorous, vital faith which reckons with modern thought, which teaches them a social philosophy which gives evidence of an awareness to social needs, which provides them with personal release and harmony, which gives them a worship experience which is beautiful and vital.

I honestly believe there is no other religion which can so well meet the demands and needs of youth as the religion of Jesus—the great Christian religion. If the leaders of Christianity will accept the challenge it can dig itself into our modern culture as no other religion can. As youth leaders we can do much to spiritualize our age and make the dream of the youthful Galilean a reality.

The soul of Jesus is restless today;
Christ is tramping through the spirit-world,
Compassion in his heart for the fainting millions;
He trudges through China, through Poland,
Through Russia, Austria, Germany, Armenia;
Patiently he pleads with the church,
Tenderly he woos her.
The wounds of his body are bleeding afresh for the sorrows of his shepherdless people.
We besiege him with selfish petitions,
We weary him with our petty ambitions,
From the needy we bury him in piles of carven stone,
We obscure him in the smoke of stuffy incense,
We drown his voice with the snarls and shrieks of our disgruntled bickerings,
We build temples to him with hands that are bloody,
We deny him in the needs and sorrows of the exploited "least of his brethren."
The soul of Jesus is restless today,
But eternally undismayed.—CYPRUS H. MITCHELL.

VITAL GROUP LEADERSHIP AND NEEDS OF LIFE

GOODWIN B. WATSON

Christian education is not content with teaching youth to give parrot-like reports of Bible texts or stories. Christianity is now offered as a way of life, not a type of talk. At this point traditional procedures appear weak. Studies show that children attending Sunday school are not apt to be any more enlightened on current ethical problems, any more trustworthy, helpful, studious, persistent or self-controlled than are children of similar intelligence, from equally cultured homes, but without Sunday-school experience. How then, can we hope to improve our effectiveness?

There are two ways in which Christian education may help young people. These supplement each other. We find young people active, alive, doing, feeling, thinking! At certain points in this business of living they are hindered. Their activity is checked, their feelings grow confusing, they are not clear how to proceed. Here is education's opportunity. We may be able to serve the God of Truth by helping young people to think more intelligently, with facts scientifically tested, with an attempt to examine all phases of the problem. We may be able to serve the God of Love by helping young people arrive at their solutions in the spirit of Jesus, with the highest sense of the worth of personality, a deep concern for the welfare of others. We may be able to lead into a Way and a Life by helping young people to try out their plans in action, constantly improving and growing.

The second opportunity for Christian education lies in the fact that many young people are unaware of the rich experiences they might be having. In addition, therefore, to helping and guiding in existing life concerns, we may present to young people new possibilities. Often these will grow out of what is already going on. Young people having discovered, for example, that some recreations cost too much may get interested in less expensive things to do and then discover the fun of group singing which may lead them out into many new and enriching experiences. Under other circumstances a leader may describe to a group certain enterprises worth trying. Most young people are willing to try anything once. Thus the areas of contact with life may be multiplied, the possibility of abundant living enhanced.

The new curricula provide help in achieving both of these types of educational service. When young people become aware of some need in the world around or in themselves, some area in which feelings are contradicting or desirable action blocked, the new curriculum should offer a unit to guide them. The unit will not tell young people answers and leave them dependent and helpless. It will guide them into those methods of thought and action which will help the young people discover, appreciate and live out, the best way of life. The units may serve also, for leaders anxious to lead groups in trying out the values in some new type of experience, one which the young people themselves would not suggest because they have no conception of its possibilities.

Many of the conflicting emphases in Christian education are brought together in the experience curricula. A few may be noted.

1. a. They are very specific, definite, so untrained leaders may know one good way of leading the group; but
   b. They offer many possibilities for originality, creative work by leaders, committees, or total groups in developing interesting leads.
2. a. They conserve the best of the experience of the past, not leaving youth to drift but bringing a great deal of report of how things worked out for others, centered upon a similar problem which modern youth faces; but
   b. They offer this experience as evidence, not as conclusions, encouraging youth to use all the best of the past but to press on to new truth.
3. a. They are suited to group cooperation, conserving all the values of "working together," but
   b. They suggest many sub-projects adapted to individuals or committees differing in abilities and interests.

4. a. The offering of a large library of possibilities makes possible interdenominational and even international cooperation in producing the curriculum, but leaves each local group free to choose the projects best suited to its own needs.
5. a. This type of Christian education cuts across artificial institutional lines. What is done at home, in school, in Sunday school, in a young people's society, at work and play, may all be bound together in working out one purpose. Each phase of living may influence and be influenced by a project, for example, which attempts to deal with unemployment.

SIGNIFICANT TRENDS IN MODERN YOUTH PROGRAM BUILDING

H. I. DONNELLY

Through the development of the Sunday school, the Christian Endeavor society, and similar organizations, and the various club programs, the youth group has emerged as a distinct part of the church. Much has been done toward the development of a program for this group. Among the significant trends in modern youth program building there seem to be four which seem to stand out as of special importance.

The first of these is the trend toward magnifying the place of youth in the program. It is the application of the pupil-centered principles to the youth group. Its influence is seen in the statement of objectives or desired outcomes, method in the content of the materials, and in organization both with reference to the materials and to the pupils.

The second important trend may be called the scientific trend. This shows itself in the desire to base the programs upon tested foundations to develop them through experimental use and to determine more nearly accurate methods of testing the results.

The third trend is toward greater interdenominational and intergroup cooperation in the development of the youth program. This is a trend not toward uniformity but toward freedom upon the principle that those who are responsible in denominations and other agencies for the youth program must work together in developing principles of direction. A concrete evidence of this trend is found in the Youth Curriculum Conference with its three sessions and the acceptance of the plan for pooling materials in this field.

The fourth trend may be called a spiritual trend. There seems to be an increasing interest in the spiritual elements of the program. This is seen in the statement of desired outcomes and the method of content in the materials. There is a major emphasis upon worship. There is a growing realization that the most important objectives of religious education is a growing fellowship with God in Jesus Christ.

YOUTH AROUND THE WORLD

Camilo Osias

As a man devoted to the education of youth, I certainly find unalloyed pleasure in meeting this representative group from different parts of the world. While my most intimate relations naturally have been with the Filipino youth, I have had considerable contact with youth of various nationalities as a student and later as a professional man. I gladly accepted the subject assigned to me by the Committee which is "Youth Around the World."

YOUTH AN ASSET

In recent years, it became quite current in the press and on the platform to condemn youth. So frequent have been the criticisms and so common have been the denunciations that one would think the youth constitute a liability to the world. I for one have faith in the youth. I do not believe they are a liability. I believe they are a veritable asset to any country and to the world.

The greatest Filipino hero and martyr, our best writer and thinker, Jose Rizal, had an abiding faith in the youth of the Philippines. One of the best poems he ever wrote was one dedicated to the Filipino youth. Let me quote the first stanza:

"Hold high the brow serene,
O youth, where now you stand;
Let the bright sheen
Of your grace be seen,
Fair hope of my fatherland!"

This is only a translation and, of course, as in most translations, something is lost. Listen to his own words:

"!Alza tu tersa frente,
Juventud filipina, en este dia!
!Luce resplandeciente
tu rica gallardia,
bella esperanza de la patria min!"

Note that Rizal considered the Filipino youth in this poem as the splendid hope of his fatherland. On another occasion, while in Europe, he described the youth of the Philippines as the sacred hope of his native land. The youth in very truth are the hope of the world and in their hands the cause of progress may safely be committed.

Considerable alarm is manifested in various quarters because the youth are said to be in revolt. I do not believe the youth are so much in revolt as they are terribly earnest in effecting adjustment to a fast advancing world becoming increasingly more complex and with problems becoming more complicated.

But what if the youth are in revolt? The process of self-discovery is never easy. And there is no royal road which leads the youth automatically to the places which they ought to occupy in the scheme of things. I have the deepest sympathy for the youth in revolt even for their so-called heresy. Blessed be the rebelling youth, yea, the heretic youth, for they shall bring about needed reforms.

I have been born and reared in an atmosphere where heresy is deemed to be a terrible sin. To be a heretic to some people is to be hopelessly lost. I do not subscribe to such a superstition. Heresy is the essence of reform. It is liberty itself. And I believe in reform and in liberty. Only through heresy will new trails be blazed in human life. Without Luther there would have been no reformation; without the heresy of the Man of Nazareth there would have been no Christianity in the world. The spiritual call of the new epoch is for true Christianity freed from the incrustations of denominationalism and bigotry. The youth of the century demanded the living God unobscured by form, dogma, or ceremony.

All worth while reforms in the history of the world originated in the mind of some heretic. There is necessity for some sort of heresy in politics, in business, in education, and in religion. A new world demands a new order; a new order calls for new adjustments; new adjustments are the fruits of new thoughts. New heights are reached through untrodden paths.

My young friends, dare to be alone. You need courage of a heroic type to cope with the new situation. Learn to find contentment by being with an intellectual minority with ideas, ideals, principles, beliefs, and philosophies destined to grow and become world-wide. The youth, I repeat, are an asset. What are material assets compared with youth as social assets! Material things are secondary to the things of the spirit. Human assets are the supreme assets of the world.

CAPITAL QUALITIES OF YOUTH

I shall now mention briefly a few of the capital qualities of youth.

The first is their unlimited enthusiasm. To be youthful is to be enthusiastic. The youth are passionate, forceful, energetic. Youth is the embodiment of enthusiasm. All world-wide movements must be surcharged with this spirit of youth, their wonderful enthusiasm. Let the youth embrace religion as a godly thing, as an instrument of social service, as the agency for redemption, and religion will acquire a new lease on life.

I have faith in the youth not only because they are enthusiastic. They have boundless optimism. They have a clear vision of the morrow that is full of hope. They know that the future holds much that is of great promise.

A story is told which clearly shows the difference between pessimism and optimism. It is said that an after dinner speaker was asked to give a toast on the pessimist and the optimist. He arose and picking up a doughnut said: "The pessimist sees the hole and the optimist sees the doughnut." Perhaps it may be well for the youth not to be overly pessimistic or unduly optimistic. Probably it is better to recommend that you be wise. The wise is he who sees both the hole and the doughnut. It is essential that the youth see the high spots and the low spots in human life.

Besides the enthusiasm of youth and their optimism, I admire them for their self-confidence. I like individuals who have confidence in themselves. You have heard it said that Napoleon at the height of his glory and power was wont to say that the word "impossible" was not found in his vocabulary. At the zenith of his greatness he had self-confidence of a superlative degree. The youth have self-confidence which borders on recklessness. You must be self-reliant, but of course, you must give rein to your actions for if you are reckless, you are in danger of falling over the precipice. Enthusiasm, optimism, self-confidence—these must be controlled, directed, and disciplined.

Another quality of youth which I admire is their faith. They have faith in their ability to succeed. They have faith in their power to triumph. Theirs is the faith which Jesus preached when He enjoined humanity to have that abiding faith capable of moving mountains.

Many times I have thought that the Christian world has not yet learned the value and the power and the dynamism of true faith. Any man engaged in a righteous cause must have some faith. In my own task, I must of necessity have some such faith for before me there are mountains of apathy, of indifference, of opposition which must be removed if the cause of Philippine freedom is to triumph.

Youth, cultivate these qualities. Your enthusiasm, your optimism, your self-confidence, your faith. These are qualities more precious than gold or rubies.

TENDENCIES AND TRENDS OF YOUTH

Let me now point out what I have observed to be the manifestations of the spirit of youth, their tendencies, and their trends.

I have found that the youth around the world, especially those who are not or have not long been free and independent, are identified with the great wave of nationalism. In my country the youth are giving new life to our nationalistic movement. The youth of many lands have embraced the cause of nationalism with a fervor akin to the spirit of the crusaders of the Middle Ages in quest of the true religion. The peoples of countries that are great, rich, and powerful who enjoy the blessings of freedom must sympathize with the cause of the youth who are true nationalists.

I am not, of course, unmindful that patriotism has limits which it must not transcend. Nationalism which is narrow and bigoted can easily become chauvinistic. But this world will always need nationalism which is one of the great and eternal virtues. The youth would do well to foster safe, sound and humanized nationalism for it is a necessary stepping stone to sound internationalism.

There is another wave with which the youth around the world are identified. I refer to the tidal wave of democracy which is fast enveloping the entire world. It is a movement which the forces of conservatism can not arrest. It is a movement that is active, living, moving.

There are countries today with governments autocratic in form but which are more democratic than some so-called democratic countries. Like individuals, nations must be democratized. Democracy ought to be the political religion of youth.

The world is still groping in the dark. Mankind is reaching out for greater unity. Master minds more than ever are busying themselves looking for some basis which will strengthen the unity, the solidarity and the integrity of humanity. The youth are alive to, and actively allied with, this stream of internationalism. Scientific inventions, new devices, modern discoveries, and other agencies have contributed toward the development of a new world consciousness. The youth want to be internationalists.

It is perhaps to be expected that citizens of countries that have long been independent should take the lead in this movement for it would be presumptuous for citizens of countries without international personality to do so. Yet is must be recognized that this new movement for internationalism must take into account the necessity of making use of the possible contributions of different peoples and the necessity of a greater approximation to the ideals of peace, of liberty, and of equality before such a movement acquires stability, cohesion, and permanency.

One more movement with which the youth are identified must be mentioned. Despite the apparent dominance of the materialistic philosophy in certain countries of the world, I sincerely believe that the youth of today as of old, value and value greatly the importance of idealism and the need of spirituality. The youth are interested in pushing forward the frontiers of Christianity. With greater appreciation of the fundamental teachings of other faiths they are seeking to crystallize the material ideals and the essential principles of Christianity and to bring them to bear upon the solution of modern problems.

If religion is to be vitalized, it must permeate, to a greater extent, the various activities of life. The spirit of Christianity must manifest itself in business and politics, in education and religion.

If the spirit is the central thing in a man's life, religion which deals with the spirit must not be a thing that is aloof or disembodied. Rather it must be made the warp and woof of life.

A CHALLENGE TO YOUTH

The youth have a part and a very great part in world events. They have an important role in the nationalistic movement, in the democratic movement, in the international movement, and in the religious movement of the present day.

It is the duty of the youth to conserve the excellent aspects of the present world order. It is their task to remedy the ills of the present order and introduce needed reform and improvements to insure the perpetuity of social institutions and the continuity of human progress.

Herein I have sought succinctly to present the real challenge to the youth of every country and throughout the world. Youth must actively and successfully play their full share if they are to be of the greatest service to their nation and be pillars of strength of the new social order and the hope of the world.

PART IV

THE STUDY GROUPS

CHAPTER XXVIII

STUDY GROUP FOR PASTORS*

Leader: John W. Shackford, General Secretary of the General Sunday School Board, Methodist Episcopal Church, South.

Associate Leaders: Merle N. English, Secretary of the Division of Religious Education in the Local Church, Methodist Episcopal Church. Dore N. Ester, Pastor of the Diversey Parkway Evangelical Church, Chicago.

W. C. McCallum, Pastor, First Christian Church, Alliance, Ohio.

PRESIDENT FREDERICK C. EISELEN, of Garrett Biblical Institute had expected to serve as the leader of this study group, but at a late date, and because of circumstances beyond his control, it was necessary for him to cancel his engagement. Doctor Shackford very kindly undertook the responsibility. On Monday, June 23, the day before the first session of the study group, Doctor Shackford met in Toronto with the associate leaders named above, and with several other persons who had registered for the study group and who were willing to share in the responsibility of its leadership. At this meeting plans were made for the conduct of the sessions throughout the week.

It was originally planned that the study group should meet for only four days, Tuesday to Friday, inclusive, because it was thought that many pastors would find it impossible to remain through Saturday due to their responsibilities in their own churches. However, toward the end of the week a definite interest in considering the specific problems of the one and two-room church was revealed, and the pastors interested in these problems met on Saturday morning under the chairmanship of Reverend Dore N. Ester.

This study group was fortunate in having, as its speakers, four men of recognized ability and standing in the field of religious education. Dr. William Barclay, pastor of the Central Presbyterian Church in Hamilton, Ontario, spoke at the opening of the first session on the subject, "What is the Task of the Church?" At the opening of the second session Dr. William S. Bovard, secretary of the Board of Education of the Methodist Episcopal Church, dealt with the question, "What is the Place of Religious Education in Achieving the Task of the Church?" On Thursday morning, Dean Luther A. Weigle, of Yale Divinity School, addressed the group on the subject, "What Should Be the Pastor's Relationship to the Program of Religious Education?" On Friday, Dr. A. W. Beaven, of Rochester-Colgate Seminary, spoke on the subject "How Should the Church Be Organized to Accomplish Its Educational Task?" The addresses by these men were not intended to settle all of the questions of the universe, but rather to stimulate thinking and discussion. They were very successful in achieving this purpose.

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*This report was prepared on the basis of a report submitted by one of the associate leaders, Rev. Dore N. Ester.

Two hundred pastors, teachers, directors of religious education, professors, district superintendents, and bishops were included in this study group. Forty-two denominations were represented. A fine spirit of good will and cooperation prevailed from the very outset. Even though at times there were sharp differences of opinion, controversy and debate were not evident.

Such a group from so wide an area in both the United States and Canada would naturally bring a wealth of experience and at the same time represent intricate problems of church life. Pastors from the rural circuit church of thirty-five members and pastors from the large and well-organized city parish shared alike in considering the problems of the present-day church. One pastor told of a Bible class of seventy-five men in a city church only ten of the members of which were identified with any other part of the church program. A pastor on a rural circuit with a one-room church wanted to know how he could create the "educational" mind in the members of his group and how he could set up an educational program with the limited space and equipment at his command. An editor, representing a constituency of more than three million colored people, stated that in his denomination they are not confronted with the question of church attendance. In fact seventy-five percent of the churches of his constituency have entire family groups coming every Sunday and often remaining for the services of the entire day. His chief concern is the teaching and training of the children, young people, and adults who come to the church. He came to this conference asking for something that he might include in his publications to help his teachers and pastors prepare themselves more effectively for the task of leadership.

The unified Sunday morning service was a subject brought frequently to the attention of the group. It was the conviction of many that some plan ought to be outlined whereby children and young people who now make their exodus immediately after the church school session might be led to appreciate the training and benefits of the worship services in the church. Various pastors submitted their plans for the unified program, but nearly all were in the experimental stage.

It was made clear throughout the conference by all guest speakers that the pastor was to take the initiative in projecting the program of religious education in the local church. For this task of leadership in religious education he must be prepared. He must have clearly in mind the thing that has to be done, possessing an intense love for both the work and the people whom he is called to serve. A method of procedure based upon sound educational principles was also felt to be absolutely essential.

To those who carefully followed through each day's session there was a feeling that something really worth while had been accomplished. There came a clearer vision of the task and program of religious education. The fine spirit of Christian fellowship and sense of oneness in that task will make the International Council Convention of 1930 stand out vividly in the minds of those who were privileged to be present.

Four points of emphasis seemed to grow out of the discussion and addresses of the week:

1. Further clarification of the task of the church in the light of the significance of the religious growth of persons.
2. A re-examination of the program of the church with reference to its effectiveness in the development of Christ-like persons and a Christian social order.
3. The opportunity and need for pastoral leadership in the development and supervision of the program of religious education in the local church.
4. More adequate provision for the preparation of pastors for this leadership.

Below are brief digests of the four addresses:

WHAT IS THE TASK OF THE CHURCH?

William Barclay

This subject is vast in range, and time to deal with it is in inverse proportion. Yet half an hour may serve to indicate quite a few problems for discussion through the five half hours which follow.

It is assumed that we are not expected to deal at once with the educational function of the church, but rather—as the title indicates—to define the vision under whose spell the church braces itself for its endeavors. That vision is the establishment of the Kingdom of God upon earth, the bringing into being of such a condition of heart among men, and such a condition of outward circumstances in the world as shall permit and insure the doing of God's will with absolute consistence. When we take account of the Founder and Head of the church, we must admit that full submission to his Mastership will involve adherence to his purpose in life and death, enshrined in his prayer "Thy will be done on earth as it is in heaven."

The membership of the church, therefore, is to be composed of those who witness for Christ and his Kingdom among men. That is the test by which we judge a person's claims to be a churchman. In actual experience we find varying levels of attainment among Christians. The temptation exists to show increases of membership at expense of quality. The church may suffer, as some say Canada is suffering, from over-assisted immigration. Less assistance might mean slower filling of vacant spaces, but more of the real pioneering stock.

Methods: How shall we test for membership? Elaborate creed and absence of creed are both unsatisfactory. The late Professor Denney's suggestion is worth considering. "I believe in God through Jesus Christ His only Son our Lord." This is brief, but the content is large. The main thing is to be sure a man has seen the King in his beauty.

We should ask ourselves how we are to influence homes so that their children will not arrive at manhood and womanhood without having felt the spell of Christ.

We might ask whether all is being done that might be done to impress Christian character on pupils in our day schools.

We should consider the possibility and type of weekly activities in a congregation. Are we just to inspire workers for outside social agencies, or are we, like the Church of Scotland, to run labor homes, rescue homes, training homes, for poor boys and girls, etc.?

We should consider whether proper presentation of the missionary enterprise of the church, with its endeavor to win all races into the Kingdom, may not help greatly to encourage our hearers to face the question of their own position in the Kingdom.

A heavy responsibility is laid upon the *ministry*. The pastor must be the chief exponent of loyalty to Christ because he is "ministering in Christ's name." A special question to be asked is, "How far is the pastor, and by what methods, in personal touch with the young life of his congregation?"

WHAT IS THE PLACE OF RELIGIOUS EDUCATION IN ACHIEVING THE TASK OF THE CHURCH?

William S. Bovard

If we may agree that the ultimate task of the church, toward which all the nearby tasks should contribute, is the achievement of an all-inclusive Christian brotherhood, we shall be ready to study the relation of education to the realization of this ultimate aim.

In the first place, the program to be carried forward by any group of responsible leaders must have the backing of an ever-increasing sentiment throughout the entire constituency in favor of such a program. This growing sentiment cannot be taken for granted. It must be cultivated. Quite a vocal minority sincerely doubts the effectiveness of an educational program in advancing the cause of religion. This minority is jealous for the primacy of the divine factor in the movement of religion, and naturally questions any factor that appears to stress the human element. To many of these, religion is thought of as immediate; a state of mind and heart conferred; God as author of our faith assumes all active responsibility while man is the passive recipient. There is great need even yet for the popular education of the constituency which must generously support religious education.

In the second place, persons must be given the place of primacy. Institutions, agencies, programs, and methods all belong in the realm of means. Persons only have those immortal values which make them ends in themselves. If we are to carry on education for the betterment of persons, we must organize them for educational functions. The school must certainly be person-centered. If our aim is the exaltation of the school or the church, the exploitation of the pupils to that end is at least capable of being understood. The more we know about the unity of the unfolding life of any individual, and the ceaseless succession of generations, the more we shall see that education is a process inseparable from the stream of life, and the purpose of education relates to the quality of the daily living of individuals, and the social interchanges among individuals.

The third element in a program of religious education that might be mentioned is the law of mutuality as between the pupils and the teachers. As President Lowell of Harvard remarked, "For the development of strength, *exercise* is *better* than *massage*." The wiser leaders of educational movements are seeing that the bulk of educational responsibility must rest upon the pupils. Every person must in reality be self-educated; teachers, and curricula are helps.

Finally, in setting up an educational major for any local church, provision should be made for testing the values of the discipline and enriching service in the attitudes, conduct, and aspirations of the persons involved, whether officers, teachers, or pupils. This, of course, is the most indeterminate phase of the whole process. It is, however, the discovery that must be measurably made if our methods and systems are to improve.

WHAT SHOULD BE THE PASTOR'S RELATIONSHIP TO THE PROGRAM OF RELIGIOUS EDUCATION

LUTHER A. WEIGLE

The whole of the life and work of the church is in a general but very definite sense an enterprise in religious education, and the pastor is the responsible head of it all. The marks of an educational enterprise are: (a) that it concerns itself with growing, developing persons; (b) that it seeks to engage these persons definitely in some form of study or purposeful activity; (c) that its primary interest, in so doing, is the development of the persons themselves, rather than the objective results of their activity; (d) that it seeks to communicate to them, while they in turn seek to profit by, the riper experience of others; (e) that the whole process has its face set toward the future, aiming to promote their development, and to help them gain new knowledge, added power, and richer character; (f) that the whole process, again, is socially motivated, both in that it implies some sort of fellowship, and in that its goal is the betterment, not merely of individuals, but of human society.

All of these marks are characteristic of the Christian Church.

The pastor must test and evaluate every item in the program of the church in light of its bearing upon this total educational enterprise. Is it, or is it not, contributing to the religious education of the people, old and young, who are embraced in its constituency?

Yet, there are items in the program of the church which may be regarded in a more specific sense as part of its program of religious education. These embrace the church school, young people's societies, Bible classes, and the like. The pastor cannot be specifically responsible for every phase of this program. It must be delegated to others, and those to whom it is delegated should have responsibility and freedom of initiative in the fields delegated to them.

What shall be the relationship of the pastor to this more specific program of religious education? First, as pastor of the church which maintains this program, he is the one finally responsible for its administration. He will expect freedom, initiative, and creative effort on the part of the director of religious education or others who may be responsible for its various phases, but he must maintain his own sense of responsibility for it as part of the total program and life of the church. He must keep the church educationally minded. He must be vitally interested in the whole of its specific program of religious education.

Second, he is the pastor of all of the individual pupils, old or young, who are engaged in this educational program. He is responsible, therefore, for calling upon them, for conference with them as individuals, and in their homes, and for leading them to helpful cooperation with the work of the church school.

Third, the pastor should conduct classes in preparation for church membership. This is a duty and a privilege which he should not delegate to any one else.

Fourth, the pastor should share in the work of leadership training classes and teachers' conferences for the training of teachers in service.

Fifth, many pastors have found it most helpful to keep themselves available as substitute teachers for the Sunday school. While a pastor should not be tied down every Sunday by responsibility as a permanent teacher of some specific class, he will do well to take different classes from time to time, serving as substitute for teachers who are absent. In this way, he will gain helpful contacts with the whole range of the pupils in the school.

ORGANIZING THE CHURCH FOR RELIGIOUS EDUCATION

A. W. Beaven

No hard and fast type of organization will fit every church any more than a standard suit will fit every size man. Organization is useful only when it is the best way of doing the piece of work. The objective is first; the organization is a means to that objective.

With this background I may say, however, that I believe every church should have some form of a board of religious education that would be composed of the best minds of the church. It should include the pastor, the church school superintendent, some representative of the teaching force, some representative of the official boards, a representative of the parents of the church and a representation of the young people. Such a board should be on as dignified a basis as any other board of the church and should be given the authority to set up a program for religious training and all the work of that type going on in the church should be under its control. I believe that this coordinated planning should extend not simply to the Sunday work but to the week-day expressional life and the training work of the young people.

In general, also, I believe in the departmentalized form of organization. This may not be carried as far in the small school as in the larger school, but the form is right and we should go as far with it as we can.

The educational function should be frankly recognized as a responsibility to the whole church, not as the peculiar interest of a small group of enthusiasts. Religious education will never be carried through in any church as it should be unless the pastor is back of it and places the full weight and dignity of his position and leadership of the church back of the training function. He may not be responsible for the detail; he cannot escape the responsibility for making the work a definite and dignified function of the whole institution.

The exact type of organization in its detail should be fluid. It should be under the control of the board of education. It should be changed easily when new needs arise or the old forms do not work. I am a great believer myself in what I call the commission method of handling various situations that arise. In essence, this plan involves the right at any time to create a commission to study any given place where difficulty arises or weakness is evident.

The function of such a commission would be to make a survey and locate the trouble, then to collate suggestions and decide upon the best way to remedy the condition, usually including in its recommendations the machinery for its rectification. Such a commission should include in its personnel not simply the few enthusiasts who have ideas on the subject but also representatives of the objectors and representatives of that company of people in every church who must be convinced of the value of a certain move if it is ever to succeed in that church.

When their plan is ready to launch we should take plenty of time to see that it is launched with the widest and most intelligent understanding of why it is being done, and of what we are trying to accomplish through its adoption. Innumerable difficulties in the future are eliminated when a plan is properly launched.

As an illustration of the type of thing that I mean I would refer to the problem which we encountered at the Lake Avenue Baptist Church in Rochester, New York, in our religious educational work and the study and recommendation by the commission of the three-period plan of religious education which has worked there for over thirteen years. Those who may be interested in that plan or the score of other plans which came as a result of this same commission type of study and recommendation will find them outlined in the book by the author, *Putting The Church On A Full Time Basis.* For our purpose here it is enough to say that as a result of a study of that commission the church was enabled to triple the time which it offered to the pupil in its church school, to double the time which it offered them in worship, to vastly increase the quality of both the worship and instruction offered, to increase the number of students reached by approximately eighty percent, and to put the whole teaching function into the center of the church life as a major responsibility.

CHAPTER XXIX

THE PUPIL-CENTERED PROGRAM OF RELIGIOUS EDUCATION

HAROLD I. DONNELLEY, *Leader*

AN INTRODUCTORY STATEMENT

THE material that follows is a summary of presentations and discussions in the study course for professional workers in religious education held at the Toronto Convention, June 23 to 29, 1930. The purpose of this course was to consider the meaning of the pupil-centered principle in religious education. With no facilities for study the course was developed on the basis of a pooling of experiences and followed largely the desires of the class. In addition to the leader, certain resource individuals were present—Dr. Theodore G. Soares, of the University of Chicago, Dr. Paul H. Vieth, of the International Council staff, Dr. Luther A. Weigle, Dean of the Yale Divinity School, and Dr. W. C. Bower, of the University of Chicago.

This summary does not attempt to follow the order in which the discussions were held. A summary statement was made by a committee of the group. This is placed first. It is followed by the chairman's summary based upon the notes of the discussions taken by the class secretaries.

PART I—A SUMMARY BY A COMMITTEE OF THE GROUP

I. The group recognized that the basic contribution of the pupil-centered theory of the curriculum was to make the needs, interests, and experience-levels normative for the objectives and method of religious education.

II. The group sensed that the theory itself has been afflicted with extreme views due to the fact that it is a reaction from the opposite extremities of the disciplinary content-centered curriculum.

III. The group's conception of the contributions and limitations of the pupil-centered theory of curriculum may be summarized as follows:

A. *Contributions.*

1. It has encouraged free and creative activity on the part of the pupil, and has obligated the teacher either to capitalize desirable interests of the pupil or to stimulate desirable interests, and plan classroom procedure accordingly. It exalts the worth and welfare of pupil-personality above programs, institutions, and materials.

2. It encourages child initiative as against teacher initiative. The teacher becomes the co-worker of the pupil, functioning as guide and friend rather than as taskmaster.

3. It encourages pupil activity as against pupil passivity. The pupil becomes an active agent in the educational process, instead of a passive listener to a quantity of truth or quasi-truth retold.

4. It encourages child interest as against the imposition of subject matter. No material is sacred save as it functions for Christ-like living; and all material that does so function is significant for the curriculum of Christian education.

5. It encourages creative self-expression as against conformity of type. Christian education does not admit that we have arrived either in our interpretation of truth, our personal living, or our social institutions and ideals, but insists on the educational development of personality as an ongoing adventure. It affirms greater potentialities in man, and depths in God we have not sounded.

6. It encourages personality and social adjustment not on the basis of competition and discipline, but on the basis of cooperation between the more and the less mature.

B. *Limitations.*

1. The pupil-centered theory should be recognized as an extreme reaction from the undesirable extremes of content-centered curriculum.

2. It does not warrant the abdication of the teacher, but demands greater ingenuity and increased activity in stimulating desirable interests and making available the heritage of racial experiences and guiding pupil-experience by the more mature experience of the teacher.

3. It must guard against the tyranny of the group wherein the majority may be merely the more superficial or the more forward.

4. It must guard against encouraging the pupil to become too greatly self-centered and introspective.

5. It must assume, on the basis of racial experience, sound thinking, and the Christian philosophy of life, certain desirable outcomes or objectives, in order to assure an integrated and forward movement of experience for the pupil.

6. In aiming to capitalize pupil-interest it must guard against dealing with surface and immediate interests and thus deceiving itself into thinking that it is at grips with reality.

7. In placing the pupil in the center, it must recognize the danger of deflecting the great racial heritage for a mere tentative "feeling around" at life.

IV. The group conceives the curriculum as a laboratory procedure where past experience and present judgment combine to enrich and control ongoing experience.

Part II—A Summary by the Chairman of the Group

I. The meaning of "Pupil-centered."

1. Any activity which enlists the whole-hearted interest and participation of the pupil is pupil-centered.

Any interest is a life situation. In a fourth grade of a public school during a study of Ancient Greece the question, "What Did Ulysses Do?" is a life situation to the pupil whose center of attention it holds. The real educational principle is not to make a subject interesting, but to discover and capitalize the interest of the pupil. The sheer fact of a joyous experience, even though not directly related to present life may be a life experience. Telling a story of remote things to a child of today may be a life situation to that child.

2. The term "pupil-centered" is misleading because it seems to indicate that the educative process must depend entirely upon the pupil, to the exclusion of the teacher, as well as of the desired ends of the educative process. Better terms might be pupil-participation, democratic method, life-centered, or experience-centered. Doctor Bower prefers experience-centered since the new curriculum is centered not only in pupil experiences but in the sum total of pupil and teacher experiences, personal, social, racial, and the like.

3. Teacher tyranny and group dominance are equally destructive of the pupil-centered principle. The group may dominate by majority rule or by indifference and hasty decisions. The complete application of the pupil-centered principle seems possible only under a tutorial system.

II. Characteristics of a pupil-centered school.

1. Purpose: A developing or growing Christian personality, tolerantly and sympathetically understanding, creatively self-expressive, with the integrating motive of love for God and fellowmen.

This general purpose will need to be expressed in more specific purposes, desired outcomes, or desired ends for groups within the church school.

2. Program: Units of interest which are real and worth while to the pupil, which guarantee the maximum of growth, and which contribute to the selected desired ends essential in attaining the purpose of the school. These units arranged or related to each other in such a way that the entire program of the school will guarantee the maximum of growth for the pupil, including a mastery of the Bible as a tool-subject of Christian living.

3. Pupil: The free and active participation of the pupil in initiating and completing units of work; freedom for the development of an individual, creative personality, with social adjustment upon the basis of cooperation rather than competition.

4. Teacher: A leader or guide and an inspirer of the pupil, who is seeking in himself the purpose of the school and who can share helpful experiences with the pupil. An artist-teacher rather than a mechanic-teacher.

"The teacher is a person who has had an opportunity of entering significant areas of human experiences and has come to the group to offer to guide them into these experiences." (Doctor Soares.)

5. Materials: An abundance of the finest available materials for the use of the pupil, including the best in literature and art. Where possible these should be original records rather than descriptions or interpretations of the originals.

6. Equipment: A flexible and adaptable equipment, suggestive of a laboratory, study, or work-shop rather than a conventional classroom.

7. Classes: A group small enough to allow for the active and free participation of each pupil. Lack of leaders may necessitate larger groups, on the theory "Better one large group with a good leader, than three small groups with poor leaders." (Doctor Weigle.)

8. Organization: Flexibility and simplicity in organization with a mutual sharing of responsibility by pupil and leader. Pupil self-government is little better than teacher government. What we need is community government in which pupil and teacher share alike.

III. Suggestions for instituting a pupil-centered school.

1. Let the initiative and planning come from the ground up rather than be imposed upon the group from above.

2. Call together the teachers of the school and discuss with them the meaning and value of pupil-centered principles, the character and religious values to be secured in the school and the types of materials and activities to be used on the new basis. Be sure that the interest and cooperation of the teacher is secured before the plan is undertaken.

A major difficulty is encountered here because of lack of time on the part of present teachers. Certain groups have found, however, that enthusiastic interest will overcome this difficulty.

3. Begin with a single class or department in the school as an experiment or demonstration of the method. Avoid the danger of professional jealousy by putting this class or department under the direction of the whole teaching group so that the teachers themselves are experimenting through this department.

4. The difficulty of lack of room may be overcome by changing the time of meeting for certain departments. Such a change in time may make possible a three-period hour in the morning with sessions of the church school followed by the church service and this followed by additional sessions of the church school.

5. A gradual change to the new method may be made by encouraging "informal teaching" on the part of present teachers.

6. Use the vacation church school and weekday church school as experimental and demonstration centers.

7. Begin gradually. Discover centers of interest of the pupils and work out from these. Only after several years of work can a school begin to list the activities which will belong to each department.

8. Begin by placing the pupils in an enriched environment. Allow them to browse and thus indicate their immediate interests.

9. Begin by helping the pupils, allowing them to plan worship services using this as a unit of interest which will work out into more extensive units.

Note—The above are merely suggestions given by the class for beginning the use of the experience centered method in the church school.

IV. Some problems involved in working with a pupil-centered school (submitted by the Children's Group).

1. Problems related to the training of teachers and the pooling of methods used.
    a. Inadequate time for preparation and supervision.
    Methods of Solution:
        (*a*) Teacher required to give detailed weekly report of Sunday school session.
        (*b*) Weekly conferences with a critic teacher based on report.
        (*c*) Weekly teachers meetings.
        (*d*) Special study of an individual pupil by teachers.
    b. The problem of initiating a group of teachers into a pupil-centered school.
    Methods of Approach:
        (*a*) A number of plans of study prepared and the children given choice of one of these.
        (*b*) Familiarity with a prepared year's curriculum such as the the Graded Series and selective use of the material on the basis of the children's interests—leaving out some topics, expanding others, and disregarding set chronological order.
    c. Is it advisable with the present plan of teacher training to adopt the pupil-centered principle in teaching teachers?
        (1) Methods of approach.
            (a) Have teachers outline their needs and then base teacher training curriculum on the specific needs of the particular group.
            (b) A plan of church cooperation with the public school teachers in understanding the child and educational principles.
        (2) Evaluation of pupil-centered principle in current practice of five-day period in intensive teacher training.
            (a) In favor. More consideration given to local, specific problems and needs.

(b) Against. Heterogeneity of group makes pupil-centered program difficult because the preparation and background of the teachers are so varied.

Teachers may understand the pupil-centered principle but fail in specific methods such as story telling, leading discussions, and the like.

Teachers are not familiar enough with the experiences of children to make it enriching and to guide it to fuller development.

2. Problems of using new materials.
   a. Difficulty of getting sufficiently worth-while material to follow the interests of the child.
   b. Methods of Solution.
      (1) Organization of a Junior Cabinet with the purpose of collecting all usable materials.
      (2) A teachers' library.
      (3) Reference books for pupils.
      (4) Supervised study periods.
      (5) Use of many courses of other denominations as source material.
      (6) Children's interviews with people who can give pertinent information, such as interviews with a Jewish Rabbi, visits to the synagogue, social centers, and the like.

CHAPTER XXX

STUDY GROUP ON SUPERVISION AND LEADERSHIP TRAINING

LEADER: H. Shelton Smith, Associate Professor of Religious Education, Yale Divinity School.

ASSOCIATE LEADERS: Erwin L. Shaver, Director of Leadership Training, Congregational Education Society.

Fred D. Wentzel, Director of Leadership Training, Board of Religious Education of the Reformed Church in the U. S.

J. S. Armentrout, Director of Leadership Training, Presbyterian Board of Christian Education.

EIGHTY-SEVEN (87) persons registered for this study group, practically all of whom were full-time professional workers in religious education. The study group met at the Church of the Epiphany, Toronto, from 9:00 a.m. to 12 m. for five successive days, June 24-28. The attendance ranged from 74 on Tuesday to 44 on Saturday, with an average of 63 persons each day. Thirty-two of the registrants were present for every session, and 25 others were present for four sessions.

A syllabus, carefully prepared by Doctor Smith, was sent out in advance to those persons who registered early enough for this group. This syllabus suggested the purpose, procedure, and the problems for the study group. The procedure as planned by Doctor Smith was described as follows: "The procedure of this group will be informal and cooperative throughout. There will be no general speeches; these may be had at the afternoon and evening sessions of the convention. Details of organization and procedures will be discussed at the first meeting of the study group, and every effort will be made to provide for as fruitful participation as possible."

In the syllabus four major problems were suggested for consideration. In connection with each of these certain pertinent information, quotations, and questions were submitted in order to stimulate creative thinking on the part of the members of the group. When the study group convened in Toronto it was decided that for the first hour of the sessions on Wednesday, Thursday, and Friday, the study group would meet in sub-groups under the associate leaders, reports from each of these groups being presented later to the full group. Dr. E. Morris Fergusson was appointed recorder for the entire study group, and a recorder was appointed for each of the three sub-groups.

The four major problems submitted in advance in the syllabus and at the first session were as follows:

1. Does contemporary religious education achieve leader growth?
2. How does leader growth take place?
3. What is a curriculum for leader growth?
4. How may supervision further leader growth?

The discussion on the part of members of the group was constant and earnest for the entire fifteen hours. Many members of the group indicated that their thinking in the field of leadership training and supervision had been very distinctly stimulated. It was agreed at the outset that the group would not concern itself with some of the more immediate improvements in leadership training which might be made, but rather it would be concerned with the ideals which ought to be set for the leadership training program.

However, during the work of the group four specific suggestions were made for revising the Standard Curriculum, as follows:

1. The curriculum should focus on the cooperative relations of teacher and learner. What we seek is not credit for practice in addition to study of the course, but rather credit for work done rather than for talking about work. Theory and practice must be integrated parts of a purposeful process. Experiences may be immediate or recalled.

2. There must be a reconstruction of unit categories. Units of psychology and of materials and methods cannot be separated. Ways must be found by which all aspects of the leadership aimed at can be studied together. An experiment on this line is to be tried at Yale School of Education this year.

3. Leadership training is an integral part of the curriculum of religious education. It actually starts with the earliest grades. Weakness in lower-grade teaching leaves training students unprepared for effective training studies. Case cited (Miss Tricker) of a woman of twenty-seven who in studying Genesis confessed that she had always supposed that the man who wrote chapter 1 was there from the beginning, till she came to the sixth day's story and found that he was not made till then.

4. The actual curriculum of leadership training must be created "on the job." It grows out of the projects and processes undertaken and the experiences achieved. Method reached its zenith in Herbart's five steps, with such additions as DuBois' point of contact. Our curriculum must be not a device for creating interest and approval for the content of instruction but a process of interaction.

While the group did not set out to reach any definite findings, there were four convictions which seemed to represent the general consensus of opinion.

1. The new developments in curriculum, in standards, and in supervision are rapidly outstripping present-day leadership in the local church. Leadership, therefore, as Doctor Tittle said in his address, is the *basic* need. The church school cannot rise above the level of its leadership.
2. The kind of religion that prevails under the label of Christianity is both intellectually and ethically inadequate to call out adventurous spiritual leadership. The reconstruction of religion itself is essential to the reconstruction of leadership training.
3. Contemporary leadership training is governed for the most part by a transmissive conception of religious education. As Coe says in "What is Christian Education": "We shall not fully understand the almost universal lack of trained teachers until we perceive that their task has been to hand on something in which they take no creative or responsible part." This situation must be changed as a basic prerequisite to constructive leadership training.
4. Teacher education follows the same fundamental processes as govern the education of boys and girls. Leadership training agencies, whether academic or popular, have too largely ignored the implications of this principle. The entire curriculum of teacher and leader education, reaching from the local church through the church college and the theological seminary, should be fundamentally reconstructed in accordance with the principles of creative education.

CHAPTER XXXI

THE VACATION CHURCH SCHOOL STUDY GROUP

J. QUINTER MILLER, *Chairman*

THIS group of workers met during the first half of each forenoon for intensive study and discussion. Study outlines had been sent out in advance of the Convention, giving direction for investigation and raising pertinent questions. These outlines constituted the basis of discussion in the group. In the latter half of the forenoon the group mingled with the popular conference groups, obtaining from these the viewpoints of others than those in the study group.

The following findings or recommendations represent an earnest effort to suggest to workers in the field of the vacation church school some, at least, of the "hot spots" or centers of interest demanding attention and problems needing solution. They should constitute a part of the program of vacation church school leaders everywhere during the next four years. Because of the lack of time in which to envisage the entire vacation church school field, the list of recommendations is admittedly partial and incomplete.

I. THE MAJOR RECOMMENDATIONS

The Vacation Church School Study Group, meeting in connection with the International Convention of Religious Education, Toronto, June 23-29, 1930, in order to further the development of the vacation church school, respectfully recommend that workers everywhere endeavor:

A. To focus the attention of the churches upon the following important contributions of the vacation church school:

1. It increases, by approximately one-third the amount of time now being utilized for religious education.
2. It provides a continuity in the learners' experience through twenty or more consecutive daily sessions of three hours each.
3. It recognizes and utilizes the learners' attitude of expectancy, spontaneity and whole-hearted cooperation.
4. It affords to the learner a balanced program in Christian living which characterizes and makes possible the spiritual motivation of the daily activities of the life of the pupil.
5. It provides an exceptional opportunity for friendly companionship between the pupil, the teacher, and the pastor.
6. It affords opportunities for wide experimentation in the reconstruction and enrichment of the curriculum.

7. It provides facilities for the discovery and training of leadership for the entire program of the church, by means of observation and practice under continuous, sympathetic supervision.
8. It affords an opportunity for the discovery and enrolment of the unchurched children of the community as well as for the making of vital contacts with their parents.

B. To emphasize the possibility of making the vacation church school more universally employed as a means of Christian education.

C. To emphasize the place of the vacation church school as a part of the educational program of the church, including the Sunday church school, the weekday church school and the vacation church school, and not something to be considered as an extra or unrelated enterprise.

D. To emphasize the opportunity which the vacation church school affords to its leaders to experiment and pioneer with a view to bringing about worth while changes in all of the phases of the church school, with reference to the better principles and methods of religious education, such as:

1. The life-centered and child-centered approach to the curriculum, emphasizing that conception of religious education through meaningful activities in which the leader functions as counselor and guide, and respect for the personality of children progressively achieved in living.
2. The program of religious education involving increasingly Christianity's unfinished tasks and unsolved problems, such as mutual understanding and brotherhood throughout the world, preparation for world peace and economic justice.

II. ADDITIONAL RECOMMENDATIONS

TO THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

1. Promotion.
   a. Materials. Since there is a need of year-around emphasis and since the values of the vacation church school should be the basis of promotion, it is recommended that the International Council could render great service to the field by preparing promotion materials for the use of auxiliary councils and cooperating denominations, who in turn would prepare leaflets and a whole campaign of promotion for their particular constituencies. These materials might include good pictures, human interest stories, testimonials, suggested promotion procedures.
   b. Professional Groups and Conferences. It is recommended that the International Council foster and promote city and state-wide conferences for professional workers in both the vacation church school and weekday church school groups and set up state professional sections for each group. It is further recommended that the pos-

sibility of joint state conferences for both groups be taken into consideration because of the fact that so many workers are interested in both fields and because of the great need of common objectives and integration between these branches of the church school.

2. Leadership Training.
   Recognizing the necessity for more adequate trained leadership for the vacation church school and in view of the small number of training school students now electing Standard Leadership Training Unit No. 118, "The Administration of Vacation Church Schools," we recommend the following:
   a. That the administrative specialization required courses be constituted so as to provide a specialization group for the vacation church school and weekday church school as follows:
      1. No. 91, "Church School Administration."
         No. 91V, "Vacation Church School Administration."
         No. 91W, "Weekday Church School Administration."
      2. No. 92, "The Curriculum of Religious Education."
         No. 92V, "The Curriculum of the Vacation Church School."
         No. 92W, "The Curriculum of the Weekday Church School."
      3. No. 93, "Supervision of Religious Education."
         No. 93V, "Supervision of the Vacation Church School."
         No. 93W, "Supervision of the Weekday Church School."
3. Supervision.
   Recognizing the great need of more adequate supervision of the vacation church school, it was agreed that the International Council should further in every way possible:
   a. Interdenominational cooperative training schools and conferences in cities, states and provinces.
   b. The plan for area or zone supervision through interdenominational cooperation.
   c. The employment of members of staffs whose specific duties will be to supervise the vacation church school and the weekday church school movements.
4. The Vacation Church School Standard.
   We suggest the addition of the following to the first paragraph of the definition on page four after "sessions of the church school": "It is distinctly an educational and not merely a play or recreational program." We also suggest that the list of unique contributions given above be added to the definitions and given prominence in future publications of the *International Journal of Religious Education.*
   We recommend this Standard to workers everywhere as the essential basis on which to organize the vacation church school and the best guide known to us for the administration and supervision of same.

5. It is recommended that a study be made of principles, practice, and development of summer public schools to ascertain the extent of the movement, the permanency of the movement, the possibility of cooperation with the movement.

   It is also the feeling of the group that consultation should be arranged for with the public school authorities upon the whole question of co-operation and procedure in the fields of public and religious education.

TO WORKERS IN THE FIELD.

1. Curriculum.

   It is agreed that the discovery and testing of new procedures in the teaching of religion is needed and that the vacation church school offers an unusually free opportunity for this. But it is recommended that such experimentation should be done only by those possessing such skills, knowledge, and techniques as to guarantee a complete and scientific experimentation.

2. Method.

   It is recommended that the daily program of any school, as well as the program in its entirety, be so constituted as to preserve the essential continuity of the learning process; that the elements of the program be so related that worship, study of the elements of worship, stories, handwork, recreation, etc., should result in a whole or a unit of experience. It is advisable that one teacher or departmental principal be responsible for all these features in his or her particular department or group.

Committee for the Study Group:
J. Quinter Miller, *Chairman*, Study Group
J. H. Carpenter, *Chairman*, Findings Committee
Miss Dorothy Collins
Mrs. Lydia C. Perin
Miss Edith Jordan
Homer L. Grice

CHAPTER XXXII

THE WEEKDAY CHURCH SCHOOL STUDY GROUP

Frank M. McKibben, *Chairman*

THAT there might be given expert, professional attention to the problems in the field of weekday church schools, so that workers in this field might know what the leaders consider are the crucial problems and points of needed emphasis, a group of professional workers was organized for study and conference, weeks ahead of the Convention itself. Study outlines, involving much reading and investigation, were prepared well in advance and sent out to picked professional workers who were invited to make them the basis of their study and to come to Toronto prepared to contribute the maximum to the setting up of goals and the solving of problems.

This group was organized with Dr. Frank M. McKibben of Northwestern University as the chairman. Experts from practically the entire country were associated with Doctor McKibben. These met during the first half of each forenoon for intensive study and discussion. In the latter half of the forenoon the group mingled with popular conference groups, a valuable procedure, and one that gave additional light on the problems involved.

The outcome of this study group, while not as extensive as it was hoped it might be because of the brevity of time at its disposal, is nevertheless a very remarkable and helpful series of suggested emphases, which should serve us as guidance, and a series of recommendations which should constitute our goals for the next four years. The men and women who constituted this group deserve our commendation and our thanks for the recommendations they have thus wrought out for us. It remains now for workers in this field to make a serious study of these suggestions and recommendations and seek to embody them in the programs of administration and supervision for which they are responsible.

REPORT OF FINDINGS

The Weekday Church School Study Group, meeting at Toronto, June 23-29, 1930, offers for the consideration of all interested individuals and groups the following recommendations:

I. THE MAJOR EMPHASES

A. That we seek very diligently to focus the attention of the church upon the distinctive aims of the weekday church school, viz.:

   1. To secure for religion its recognition as a vital factor in the total educational experience of the child.
   2. To provide a larger and more intimate opportunity for the church and the state to cooperate in furnishing the child with a complete education in harmony with the principle of the separation of church and state.
   3. To provide the additional time and frequency necessary adequately to instruct, train, and habituate growing individuals in creative Christian living.
   4. To provide a means of united approach by the Protestant Christian forces to the problem of the religious education of unchurched children and young people.

B. That we emphasize the place of the weekday church school as a part of the total program of religious education of the church.

C. That we urge churches everywhere to undertake weekday church schools with due regard to principles that make for permanency and efficiency.

D. That we emphasize the unusual opportunity which the weekday church school affords to leaders for pioneering and experimentation in religious education for the purpose of accomplishing valuable changes in the program and method of the entire church school.

II. MAJOR RECOMMENDATIONS

A. To the International Council of Religious Education.

   1. Promotion.
      a. Materials. We commend the International Council publications already gotten out in this field. We recommend to the Council that it continue the gathering and preparation of promotion materials that may be placed at the disposal of auxiliary councils and cooperating denominations with a view to further publications giving information and guidance.

      b. Professional Advisory Sections and Conferences. We recommend that, as one means of greatly needed supervision, there be the development of state or area professional bodies affording opportunity for training, exchange of experience, and inspiration of workers, as well as guidance of the weekday church school movement in these areas. It is felt that such supervision and conferences may well be closely associated with and include the leadership of the vacation church school in the same areas.
   2. Leadership Training.
      a. It is felt that the requirements for teachers in the way of preparation as set forth in the *Proposed International Standard for the Weekday Church School* are none too high and should be regarded as the very minimum.

      b. In view of the small number of training school students now electing Standard Leadership Training Unit No. 117, "The Administration of Weekday Church Schools," we recommend the following:

That the present administration unit be reconstituted so as to provide a specialization group for the vacation church school and the weekday church school as follows:

1. Course 91, "Church School Administration."
   Course 91V, "The Administration of the Vacation Church School."
   Course 91W, "The Administration of the Weekday Church School."
2. Course 92, "The Curriculum of Religious Education."
   Course 92V, "The Curriculum of the Vacation Church School."
   Course 92W, "The Curriculum of the Weekday Church School."
3. Course 93, "The Supervision of Religious Education."
   Course 93V, "The Supervision of the Vacation Church School."
   Course 93W, "The Supervision of the Weekday Church School."

c. In view of the newer emphasis upon the child-centered school the following goals are recommended to be kept clearly in mind setting up the new leadership training program:

1. It should seek to lead prospective teachers into such a sympathetic understanding of the philosophy and principles underlying the newer educational approach that they will catch the vision and share the spirit of the child-centered school.
2. It should give a rich and adequate opportunity to prospective teachers through observation centers to see actually at work teachers who are skilled in discovering, sharing, enriching the experiences of children, and in guiding them toward the realization of fruitful Christian personality.
3. It should stimulate interest in and make available source materials which record descriptions of the actual experiences of those who are fruitfully handling and guiding the life situations of individual children and groups.
4. It should help teachers and leaders to develop an impartial, discriminating and objective way of looking at facts, discovering causes and evaluating results.
5. It should lead teachers into a more accurate and richer understanding of the areas of knowledge which children are apt to desire to explore with their leader. Especially should this program lead teachers into a richer and more comprehensive knowledge of biblical material as the richest of all racial religious experience.
6. It should afford prospective leaders and teachers a richer experience in actually dealing with children either in laboratory schools or in local church or weekday church school situations.

7. It should afford the same experience-centered, democratic approach by the leader as the teacher is expected to use with the pupils.

d. Departments of religious education in colleges, universities and seminaries are earnestly requested to place greater emphasis upon, and make more adequate provision for laboratory experience, practice teaching, and directed observation in the training of teachers and supervisors for the weekday church school.

3. Supervision.

a. Educational supervision. It is the judgment of the study group that few needs are more imperative today in the field of weekday religious education than well-trained and experienced supervisors. It is felt that the time and energy of supervisors should be safeguarded against excessive demands in the administrative work, teaching, and other types of activity. Especially should local churches and small communities be made aware of the necessity of providing some measure of supervision.

It is felt that the requirements for the supervisor as set forth in the *Proposed International Standard for the Weekday Church School* represent the very minimum.

b. Area Supervision. We recommend that emphasis be placed upon the provision of more intensive area supervision of weekday church schools.

4. Inter-faith Relations.

We recommend that on a national scale and within local communities there be established opportunity for cooperative study and experimentation in the field of weekday church schools among Roman Catholics, Jews, Protestants, and other groups.

5. Study and Appraisal.

We recommend that strong emphasis be placed during the next quadrennium upon the study and appraisal of the unique contribution of the weekday church school to the total educational program of the church and to the educational program of the state.

6. Commitment.

We recommend that the International Council of Religious Education and the various denominational boards commit themselves more clearly and openly to the effort to bring about the reorganization of the total educational program of the state to the end that religion may have a more adequate and permanent place in the total educational experience of the child.

B. TO WORKERS IN THE FIELD.

1. *Educational Bulletin No. 601.*

We recommend this bulletin as being the latest and best publication now available for the information and guidance of individuals and communities interested in the weekday church school. Its use is recommended also by auxiliary councils and denominations in promoting the weekday church school.

2. *Proposed International Standard for the Weekday Church School.*
We recommend this to all workers everywhere as the basis of study, guidance, and measurement of the weekday church school.

3. Objectives.
We approve and recommend the use of the objectives of religious education that have been worked out and tentatively adopted by the International Council of Religious Education for the total program.
We believe that there should be set up other interpretative statements of objectives pertaining to other relationships of the weekday church schools, such as: (1) objectives of the weekday school with relation to public education or the total program of education; (2) objectives of the weekday school with respect to the other sessions of the church school.

4. Curriculum.
We approve the definition of the curriculum as set forth in the *Proposed International Standard for the Weekday Church School* as a basic theory. It is recognized that in working out this theory various experiments of diverse character will need to be carried forward in various systems.

5. Correlation.
In the matter of correlation between the weekday church school and the other sessions of the church school, it is considered essential to bear in mind that in the last analysis correlation takes place in the experience of the pupil, that his life is the correlating center. This will mean that while no less emphasis will be placed upon the correlation of hours, teachers, and courses, more emphasis will be placed upon the actual correlation of activities and experiences within the lives of the pupils.
It is felt that in the necessity for bringing about this correlation among the sessions of the church school each session will bear equal responsibility with the other sessions. The weekday church school has, of course, direct responsibility for attempting to secure effective correlation between the weekday school and the public school.

III. GENERAL RECOMMENDATIONS

1. Engaging Supervisors and Teachers.
We recommend to supervisors and boards of religious education the serious consideration of the plan of engaging teachers and supervisors on a ten or twelve months' basis with the possibility of using them in the community and in the local church in vacation school promotion, supervision, and leadership.

It is further recommended that consideration be given to the possibility of lightening the teaching load of full-time teachers to the end that they may give supervisory assistance to the church schools of the community in which they serve.

2. Parental Rights and Privileges.

   We recommend to churches, leaders, and interested individuals generally that, in the effort to bring about cooperation with the public school in the matter of weekday church schools, they make larger use of the already sanctioned and established principle of the *RIGHT OF THE PARENT* to control and direct the educational experiences of his children; that parents in cooperation with the churches may share more adequately with the state time now devoted to general education.

3. Child-Parent-School Relationship.

   Inasmuch as it is an unsound educational principle to attempt to train children apart from their homes and parents, we recommend that more consideration be given to the child-parent-school relationship, in order to bring about a closer correlation between children and their parents, and between children and their school life.

Committee on Findings:
Frank M. McKibben, *Chairman*
W. Dyer Blair
Lucille Desjardins
E. C. Farnham
Bertha Richcreek
D. W. Staffeld
Helen Stearns

CHAPTER XXXIII

STUDY GROUP FOR PROFESSIONAL LEADERS OF YOUTH

THIS study group met in two sections. One section consisted of the adult leaders who were members of the Christian Youth Council of North America. This provided for only one adult leader from each agency sending delegates to the Council. This section met as a definite part of the Christian Youth Council under the leadership of P. R. Hayward as its chairman.

While the Christian Youth Council was in forum session these adult leaders had seats in it as regular members of it, and while the six youth commissions of the Council were in separate session the adult leaders met by themselves. For the first few sessions they remained in separate conference by themselves and then they decided to break up and choose the commission in which they were particularly concerned, meeting for several days in joint conference with the young people themselves. Then toward the close of the week they had several sessions as a separate group and made recommendations in regard to plans for carrying out the emphases of the Youth Council in the constituency in the coming years. This part of their report is printed with the recommendations of the Christian Youth Council itself under the heading, "Making These Emphases Effective." See Chapter XXXIV.

The second section of this study group for professional leaders of youth was provided for those professional leaders of youth who were not entitled to membership in the Christian Youth Council. This group met in general connection with the conference for leaders of youth, remaining in joint session during the address of each morning and then meeting separately for the last hour and a half.

This section of the study group met under the general chairmanship of Prof. Warren T. Powell of Boston University. It took up such general topics of interest to professional leaders as follows:

Making the Experience of Youth Central in Program Construction.

The Contribution of the Character Education Movement to the Youth Curriculum.

The Worship Experience in the Life of Youth.

Progressive Practices for the Leader-Teacher of Youth.

This group had a general attendance of seventy-five people who were very much interested in the subjects that were taken up. For Saturday morning they joined with the conference for adult leaders of youth in listening to the reports from the Christian Youth Council.

This group appointed a committee on findings, the report of which is as follows:

The Committee desires to make its report in the form of statements that express some of the outstanding emphases that emerged from the discussions and presentations of experiences of the members of this group. Too little time was available to arrive at definite conclusions.

1. There was evident a trend for a more vital emphasis upon the term *Christian* in youth programs. Youth leaders should seek to help young people to integrate life about a definitely Christian philosophy.

2. In the new movement for adult education and in the development of youth programs there should be a large consideration given to the vexing problem of developing in the local church an adult leadership that can mutually share its responsibilities with youth so that young people will better understand its relationship with adults.

3. The time has arrived when leaders should help youth to share with the unreached young people of their community the significance and meaning of Christlike living.

4. The worship experience has such large character values that adult leaders should increasingly have young people take the responsibility for creating and leading various types of worshipful expression.

PART V

THE YOUTH GATHERINGS

CHAPTER XXXIV

THE CHRISTIAN YOUTH COUNCIL OF NORTH AMERICA

GORDON BARNES, *President*
ROY A. BURKHART, *Director*

Including reports of the procedure used by the Council, summaries of and abstracts from the conclusions reached by its six commissions on the themes: Jesus Christ, Christian Conduct, Worship and Prayer, Other Youth, Christian Unity, and a Christian Society, and a statement of plans for carrying the results of the Council into the constituency. A complete report issued as a separate bulletin containing the conclusions in full and another bulletin to guide the discussion of these conclusions in other youth conferences, during the fall and winter of 1930-31 have been published. The price of the two together is 25c. Orders can be placed with denominational publishers, the Religious Education Council of Canada, or the International Council of Religious Education.

A MESSAGE FROM THE YOUTH EDITORIAL COMMITTEE

To those of us who had a share in the youth meetings in Toronto the memory of those days of thinking and planning together is indeed sacred. We would like to express our appreciation to those who dreamed of a meeting of the youth of North America, and who brought that dream to fulfilment. We are grateful also to all the adult leaders, whose fine spirit of understanding was so encouraging.

We find it hard to describe the eagerness with which we approached our task, or the earnestness with which we discussed our problems. We are anxious that the conclusions reached be regarded as steps toward comprehensive statements and programs rather than as final utterances in themselves. We request that wherever quotations are made from our reports attention be called to this conviction of ours that they are not final and authoritative utterances. Because of this it may be that certain of the recommendations in this report will be considered impractical, or even radical by some persons. We as young people are convinced of the advisability of applying the principles of Jesus to modern living. We appreciate the advantage of years of experience which you, the adult leaders who read this report, have had. May we hope that your wisdom will deal in a broad-minded spirit with the results of our enthusiasm, and that these two, the broader experience of maturity and the eager enthusiasm of youth, may be blended as we work together toward a common task?

As an editorial committee we have faced the task of taking the hastily compiled results of a week of strenuous work and putting them into shape for general circulation. This has not been easy.

These conclusions are given in this convention report by means of summaries at some points and by quotations at others. The conclusions and recommendations in detail make a large body of material which is being issued in a separate bulletin. Another bulletin accompanying it contains suggestions of ways by which these conclusions can be used in other youth conferences that are to be held during the fall and winter of 1930-31. The price is 25 cents for both.

The Christian Youth Council is anxious to have many other young people share in the process of creative discussion, of honest facing of issues, and of an intrepid search for a larger grasp of truth, through which its own members passed. It wants its own conclusions to be enriched and expanded by the contribution of many other groups.

The Youth Editorial Committee
Gwendolyn Barclay
Mary Alice Orr
Alfred Romig
Milton Sizer

HISTORY AND DEVELOPMENT OF THE COUNCIL

At the Quadrennial Convention of the International Council of Religious Education, held in Birmingham in 1926, the first Christian Youth Conference of North America was held. In connection with it youth representatives of various sections of the continent held several meetings and adopted plans for organizing a larger council to represent all the youth agencies of North America. They also elected officers and a small committee to act during the intervening time. This group, by correspondence with the department of young people's work of the International Council of Religious Education and by personal conference, has assisted in carrying forward the plan for the Youth Council.

In 1928 the Committee on Religious Education of Youth of the Educational Commission of the International Council decided that the total youth enterprise would be carried forward much more effectively if there could be a representative gathering of young people themselves. This plan was presented by the Committee in February, 1929, at the joint meeting of the Interdenominational Young People's Commission and the Young People's Work Professional Advisory Section of the International Council. The plan was endorsed by these two bodies and in April, 1929, a conference of four representative committees was held; namely, the Executive Committees of the two above bodies, the Crusade with Christ Committee, and the Committee on Religious Education of Youth. At this joint session the idea was also endorsed and plans were made for carrying the matter into operation. A joint Committee of Twelve, representing these four groups was set up as an executive body. This committee worked in close cooperation with the young people elected at Birmingham.

As a part of the work of the Committee of Twelve, discussion outlines under the topic, "Think with the Youth of North America," were prepared and circulated widely during the summer and fall of 1929. The results, containing conclusions reached by such groups, were sent in and reviewed by the Committee. Also a ballot was circulated among thousands of young people in which they expressed their preference as to the outstanding issues that ought to be considered in a projected cooperative youth program. These ballots were used in summer conferences and camps during the summer of 1929 and in local churches in the autumn of that year. Several thousands of these ballots were then tabulated and as a result of this consideration the Committee of Twelve chose in January, 1930, the six emphases that entered into the program of the Christian Youth Council.

Plans were also made by which the various Christian agencies of North America would send their delegates to the Christian Youth Council. Denominational boards, state and provincial councils of religious education, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., and the International Society of Christian Endeavor, shared in this representation on the basis of no more than four representative young people from each. These delegates were named by the agencies and in many cases the officers of the youth council or other group in the agency itself made up the delegation.

THE WAY THE COUNCIL DID ITS WORK

The Council convened on the first day of the International Convention of Religious Education in Toronto, June 23, and remained in session throughout the week. It was organized under the direction of the officers elected in Birmingham, and was subdivided, by choice of the delegates, into the six commissions. Each commission then elected its own chairman and secretary and was provided with two adult professional leaders—one to serve as a general resource leader and the other chosen because of professional contacts with the field. The Council met at certain times in open forum session when the reports of commissions were brought before it for review by the whole body. At other times the commissions met by themselves and for part of the time they were broken up into small sub-commissions. The Council met on certain evenings in connection with the general Convention but gave the bulk of its time throughout the week to its own work.

For the last two days of the week the commissions reported their conclusions to the Christian Youth Conference and in that way provided the Conference with its program.

The Council was made up of one hundred fifty-six youth delegates and fifty-three professional leaders of youth representing sixty-eight agencies.

After the Council Sessions—What?

The Council has been thought of from the beginning, not as an end in itself, but as the means through which there may be launched many far-reaching cooperative enterprises among the young people of North America. The findings of the Council are to be regarded as the beginning of wide spread discussion and consideration of these same large issues. Plans were adopted by which both the process and the results of the Council will carry out into the total constituency. A full statement of these plans is given in the conclusions and recommendations themselves.

THE QUEST BEGINS

A Report of the Christian Youth Council

By Gordon Barnes, *President*

Simply to say that the Christian Youth Council "went over" would be to demonstrate an inaccurate knowledge of what actually occurred at Toronto during the week of June 23-29. It was a success, but it was more than that. It was a success because of what it did; it was more than a success because of what "Toronto" will always signify in the experience of those young people and adult leaders who went through that week together—those vital days of thinking deep into the Christian Quest and its meaning for youth.

In years to come "Toronto" will mean that for the first time representatives of the Christian youth of North America came together in a delegated Council, planned at Birmingham four years ago, for an intense period of facing together the problems of Christian life which confront all young people. In those sessions together they tried to isolate and to clarify the actual character of each problem and to project plans for meeting it effectively.

As a brief but vital chapter in the biography of world youth the Toronto Council will undoubtedly present an aspect of striking significance. Here youth itself invaded adult territory at the invitation of the adults themselves. Here youth gave of its keenest and its best in eager willingness to accept the challenge of deep responsibility. The issues faced were youth's own problems, for during last summer and winter a very far-reaching consultation with young people was carried on and the fields of investigation considered at Toronto represented the thinking of a very widely representative group of young people. The problems were:

1. A deeper grasp of the ideals and personal power of Jesus.
2. Finding and practicing the Christian solution to the problems of conduct.
3. To find a fellowship of deeper experience in the values of worship and prayer.
4. Extending, as young people, the ideals of Jesus to other youth everywhere.

5. An enlistment of youth in world efforts toward a unity of Christians.
6. To discover methods of applying Jesus' teaching to social and economic life for the purpose of establishing a Christian social order.

The Council was a carefully delegated body of youth, its membership of two hundred and nine representing sixty-eight agencies, including Protestant denominations, many state and provincial councils of religious education and of youth, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., and the International Society of Christian Endeavor.

The membership of the Council was at once divided into six commissions, each to consider one of the six fields of investigation. It did not take the young people long to recognize the enormity of their task, and they responded to the responsibility in a whole-hearted and resourceful manner, filling every available hour early and late with either commission or forum sessions. The commissions were responsible for specific investigation, and at the forum sessions their thinking was brought before the entire Council.

It was a thrilling week, filled with dynamic youthful life, and one which came to be a growing group experience for both young people and adult leaders. Many times as the discussion carried us across new frontiers of truth it seemed that we were face to face with Christ—and we *were* face to face with him. He had always preceded us.

It would be impossible to go into the findings in an adequate way in this brief report, but it is significant to say of the week's work that the members of the Council themselves felt that they were offering to all young people workable interpretations and methods. The findings are now available in this printed report of the Convention and in a special bulletin that has been prepared for wide distribution throughout the continent.

The members of the Youth Council, and the over seven hundred young people of the Youth Conference which on June 27-29 joined with the Council in a week-end of sharing, left Toronto feeling that the experience there was in reality a preparation for the Quest—that the true Quest would be living out in daily life and contact with other young people the ideals set and the dreams experienced at Toronto. So the Quest has begun and Christian young people will pioneer across new frontiers and toward new horizons—witnesses and ambassadors of the King.

A BRIEF REPORT OF EACH COMMISSION

Since it is the plan of the Youth Editorial Committee of the Council and Conference and of the International Council to publish a bulletin containing a full report of these recommendations, it is the purpose here to include merely a synopsis of the work of each commission.

The reader will readily understand the impossibility of giving an accurate picture of what the Council and Conference did or even to report fully their findings. This report aims merely to give the point of view reached by the young people and some of the high points in their consideration.

REPORT OF COMMISSION NUMBER ONE

Theme: *Jesus Christ*—A deeper grasp of his ideals and personal power.

The adult leaders of this commission were Professor Walter T. Brown, Yale University, and D. R. Poole, General Secretary, Religious Education Council of Canada.

The young people in this commission had two underlying motives in their consideration of Jesus. They stated these as follows:

> First, we are interested in a religion which will command our whole-hearted allegiance. We do not want a religion which is peculiar and unnatural, but one which is wholesome and high-minded. We further believe that religion seeks to discover the meaning of life and we were concerned in this commission with the understanding of Jesus' interpretation of life.
>
> Second, we believe that Jesus has a message which is vital for today because he dealt with the things which are common to all ages. We recognize that many social and economic conditions have changed, but we also recognize that the great principles of human nature are the same. We believe that Jesus was one of those great personalities who was able to get behind the peculiarities of his own age and to deal with ultimate human things.

They realize and declare that

> "Since the beginning of Christianity men and women who have come to know Jesus have found in him a progressive religious life. That is, in their own day and time, they have found in him an answer to their growing needs."

They further declare their conviction that he grips persons today as he has always done in the past; that the best approach to religion is through a study of Jesus, his teachings and his life purpose. They discussed the relationship of one's creed to one's personal experience, the sources of information regarding him, and the following elements in his personality which they wanted to emphasize:

1. An ideal of personal life—
   Jesus stressed the worth and value of personality.
   He emphasized the fact that motives, purposes, and ideals are the determining factors in personality. In other words there is an inner spiritual life.
2. An ideal of social life—
   Jesus offered us a conception of humanity based upon the ideal that we all are brothers.

3. His relation to God—
   We believe that this is the focal point of Jesus' teachings. It was his source of power and the inspiration of his teachings concerning individuals and society.
   In this relationship there are two points we would stress—
   a. Jesus always viewed life in terms of God. He sought to view every concrete situation from God's point of view. For example, he met temptation by seeing how it looked in the life of God.
   b. Jesus in so living embodied the God-like life in such a way that men have found in him the greatest vision of God.

REPORT OF COMMISSION NUMBER TWO

Theme: *Christian Conduct*—To find and practice the Christian solution to the problems of life.

The adult leaders of this commission were Blaine E. Kirkpatrick, Superintendent, Epworth League and Young People's Work, Methodist Episcopal Church; Goodwin Watson, Associate Professor of Education, Columbia University; and Professor C. E. Ashcraft, Dean of Bonebrake Theological Seminary.

The work of this commission was sub-divided into six sections as follows:

1. A Philosophy of Life and Conduct.
2. Christian Conduct in the Home.
3. Christian Conduct in One's Vocation.
4. Christian Conduct in Leisure Time.
5. Christian Conduct at School.
6. Christian Conduct in Boy and Girl Relationships.

As to a philosophy of life, the Council approved the following basic statement

> All young people, willingly or unwillingly, consciously or unconsciously, meet life situations which demand solutions and adjustments; in many of these they need help or awakening. The committee has sought to suggest ways of approach to these situations, ways which will be robust and adequate to help young people as a whole in meeting life problems, in increasing their appreciation of the fullness of life, and in discovering resources of experience and guidance.

The Council then enunciated a set of vital principles which should enter into one's attitude and approach to life.

As to Jesus' principles of conduct, the commission suggested the following:

1. Regard for the supreme worth of human personality, and good will toward all persons.
2. Conception of the ideal life as joyful and abundant.
3. Oneness of purpose.
4. Courage of convictions.
5. Devotion to truth.

6. Independence of judgment.
7. Experience of communion with God.

Under "Christian Conduct in the Home" a number of very vital suggestions were made as to difficulties in the present home situations, failures of parents and of children, and of things that children and their parents can do together in solving the outstanding home problems.

Christian conduct in one's vocation was given thorough consideration. A number of facts were made available for the purpose of showing the need of vocational guidance. This is a typical statement—There are fifty-five million wage workers in the United States and Canada. Of these fifty-five million, forty percent change their occupation yearly. For example, the following principles which would govern one in choosing a vocation were suggested:

1. Has the vocation a future?
2. Is it stimulating and interesting?
3. Does it render service to mankind?
4. Is it attached to some great cause?
5. Does it make some positive contribution to one's own life and the social order of which we are a part?
6. Will you be content in it?

Some very practical suggestions were made as to how vocational counsellors could be hired for local schools. The following are some of the suggestions:

1. Secure knowledge as to the needs.
2. Arouse public sentiment through Sunday schools, young people's societies, church gatherings, parent-teacher gatherings and other community organizations.
3. Help youth organizations to secure vocational specialists to give help through lectures and private consultations to the community groups.
4. Recommend a special study of the subject "Women in Vocations," considering obstacles, fields, and capacity.
5. Provide special study to keep a check on the people engaged in occupations in order to become more intelligent in regard to their choice of vocation.
6. Make a study among related fields such as, unemployment, strikes, lock outs, hoboes, tramps, etc.

This commission gave itself at length to a discussion of Christian Conduct in one's leisure time under such stimulating headings as: How to develop an adequate play program, getting capable leaders, a code of good sportsmanship, the use of awards, Sunday recreation, gambling, dancing, and moving pictures. The conclusions under all of these are thorough-going and constructive.

Under the heading "School" the Commission considered ways in which the high school and the church can strengthen each other's work, problems involved in choosing a college, and the problem of finding one's self in the early years of college life.

The problem of boy and girl relationships received major consideration. It was considered under these topics: Information, discussion of the issues in groups of young people, projects to be carried out by the two sexes in cooperation, such problems as necking and petting, the so-called "double standard" of morals, the clash of standards between a Christian and his group, standards for choosing a life-mate, and ways of securing adult help and guidance. As samples of the thorough-going conclusions in these regards we quote from those on two vital questions.

On the vexing matter of a conflict between the standards of a young Christian and his group these tests were proposed:

> In judging our relations with others who hold different ideas and standards from our own, we suggest the following tests, all of which should be considered:
>
> 1. Do you live up, fearlessly, to your own ideals?
> 2. Do you respect the right of others to their ideals, however they may differ from yours?
> 3. Are you free from any air of superiority?
> 4. Are you free from any harping on some pet reform?
> 5. Do you take part in genuinely friendly discussions at opportune times, and not too often?
> 6. Do you try to get into other activities which will increase the field of common interests for you and those who differ?
>
> If these tests are met, the committee believes that no sane and valuable friendships will have to be sacrificed because of different standards.

In choosing a life companion the young people set down the following tests:

1. Physical fitness for marriage.
2. Compatibility as shown by sharing together many kinds of work and normal living, not merely going to shows.
3. Variety in interests.
4. Family history free from many recurring cases of insanity, feeble-mindedness, tuberculosis, nervousness, queerness, etc. We believe that true love for each other is central.

REPORT OF COMMISSION NUMBER THREE

Theme: *Worship and Prayer*—A fellowship of deeper experiences in the values of worship and prayer.

The adult leaders of this commission were Professors Paul Limbert, Franklin-Marshall College, and O. W. Warmingham, Boston University.

From the very start this commission tried to find what relation worship bears to all of life. To this end they said:

> We believe that abundant life is a process of growth and that the universe is so constituted as to make this growth possible.
>
> We believe that the highest manifestation of this abundant life is to be found in Jesus, and that in the quest of this life Jesus occupies a significant and vital place.
>
> We believe that the pursuit of this abundant life is a living partnership, a continuous cooperative enterprise between God and man.
>
> We believe that, where this attitude of trustful and intelligent partnership with God is present, the desire to worship arises naturally. Worship is then not primarily a matter of forms and programs, nor an extraneous addition to life, but a vital function within one's total life-experience.

They also felt the need of using worship as a developing experience. They recognized the fact that an experience of worship should be subject to growth and enrichment, and needs intelligent cultivation and direction. Of the values of worship and prayer they recorded these:

> An intensified awareness of God and reverence for him.
>
> An insight into the purposes of God and one's individual relation to those purposes.
>
> A realization of personal needs.
>
> An insight into the needs of others, and an appreciation of their worth.
>
> A realization of the power of God as a resource for abundant living.
>
> A sense of peace and poise growing out of a conscious harmony with the will and purpose of God.

From this point on they went into a discussion of private worship, corporate worship, and occasional corporate worship. For instance, they faced the problem of getting some young people to feel the need of worship. The following recommendations were made:

1. That, where training classes in worship are provided, more emphasis be laid upon the value and methods of private worship.
2. That young people be encouraged to take advantage of every opportunity for increased appreciation of nature, art, music, drama and literature.
3. That the value of personal interviews with those of rich devotional experience be not overlooked.
4. That the practice on the part of various denominational, interdenominational and regional agencies of promoting occasional special emphases on daily personal devotions, at such times as Holy Week, be endorsed and extended, and that more attention be given to practical suggestions for the continuation of private devotions beyond the period of emphasis.
5. That young people experiment with the physical surroundings of private worship; for example, by the use of candles and other symbols, by changes in time, place, and posture.

6. That family worship, when a natural and happy experience, be regarded as of great value and that young people who are concerned about the deepening of the devotional life be urged to take the lead in planning and conducting family worship.

Under consideration of corporate established worship, they made the following recommendations with a view of making such worship result in deeper experience and value:

1. That young people be given every possible opportunity to participate in the arrangement for and conduct of services of worship; for example, by serving on the worship committees and building committees of local churches, by beautifying the interior of the church, etc.
2. That denominational authorities consider and consult young people in the preparation and revision of worship materials.
3. The young people be urged to make a thorough and comprehensive study of the forms and symbols of their own church, with a view to appreciating their history and significance.
4. That young people make an appreciative study of other forms of worship than their own, as a means both to the enrichment of their own worship experience and to the greater spiritual unity of all Christians.
5. That the various denominational agencies be requested to provide source materials for this study and to arrange for an exchange thereof among denominations.

   Through these and other means young people may cultivate the will to worship, without which the attendance of young people at the services of the church has limited value.

They gave consideration to occasional corporate worship, such as the worship of a young people's department, the end of an outdoor hike, etc. The following standards should be employed in upholding the significance of worship.

1. That in the selection and use of material the major consideration should be the contribution which it makes to the spirit of worship; for example, that music be appropriate, that all literary material be such as to lend dignity and excellence, that fine arts, pictures, etc., be of the highest type and used with discretion, that drama when used be artistically satisfying.
2. That the continuity of the worship experience be preserved as far as possible, through beauty of surroundings, capable and unified leadership, attention to physical details, avoidance of interruptions, and the elimination of instructions and announcements.
3. That the experience of worship should include the element of moral challenge, by dealing with vital personal and social problems.

4. That young people definitely discourage the use of all hymns of which the literary value is questionable or which would detract from an intelligent appreciation of Jesus as we would know him.
5. That the contribution of silence to the spirit of worship be fully considered.
6. That training in the leadership of worship be provided for young people, through training classes and informal conferences, and that an opportunity for progressive participation in the planning and conduct of worship be given, but only within the limits of their capability and with primary regard to the maintenance of the spirit of worship.
7. That young people be urged to make creative contributions to the materials of worship, in the form of hymns, poetry, etc.
8. That the Department of Young People's Work of the International Council of Religious Education and the Youth Curriculum Conference be regarded as the central source of information concerning the best available materials for worship, and that the *International Journal of Religious Education* be used as widely as possible as a medium for acquainting young people everywhere with these materials.
9. That the leaders of young people's work in the various denominations and regions be urged to unite occasionally in the use of common themes for young people's worship services.

REPORT OF COMMISSION NUMBER FOUR

Theme: *Other Youth*—An extension of Jesus' ideals, by youth, to other youth everywhere.

The adult leaders of this commission were E. H. Bonsall, Jr., Director Young People's Work, Pennsylvania Sabbath School Association, and Mrs. Grace Sloan Overton, Personnel Director, First Presbyterian Church, Sioux City, Iowa.

This commission decided that their problem lay in four directions: first—what is to be shared, second—how be sure of possessing what is to be shared, third—with whom is the sharing accomplished, and fourth—what methods are to be used in sharing.

Then the young people of this commission decided that the following ways may be utilized in sharing with others:

1. Sharing Jesus with individuals—in and outside of the home.
2. Community sharing—in school, at work and in recreation.
3. World sharing.

Detailed suggestions are then given under each of these.

This commission felt that young people should know world conditions. As an example, the following projects for sharing with other youth our Christian possessions were recommended:

1. A movement among groups of Christian young people to encourage

the best equipped and most promising young people to enter full-time Christian service. This may be accomplished through the wise use of consecrated leaders in group meetings or in private interviews, by a consistent, continuous presentation of the facts concerning different Christian vocations, and by careful training of boys and girls from childhood in Christian youth organizations.

2. Continued and increasing emphasis on the values of volunteer part time Christian service on the part of young people. The methods described in the preceding section apply equally well in accomplishing this end.
3. The promotion of world-friendliness through organized travel groups among Christian youth, bringing the youth of one nation into direct contact with those of other lands. Another phase of this project is the exchange of students between nations, and young people corresponding with those of other lands.
4. The use of racial talent in musical and other programs in the community, to demonstrate their cultural contributions in poetry, music, art, etc.
5. A definite financial program in every youth group which will relate each individual to the world-wide Christian enterprise.
6. The establishment in every organization of Christian youth of a prayer group, whose members shall pray regularly and definitely for other youth, for the progress of the cause of Christ in the world, and for those whose devotion to service has carried them to the uttermost parts of the world.

The following recommendations were made to organizations:

1. To the Missionary Education Movement, the Missionary Department of the United Church in Canada, and other missionary agencies, that they continue and enlarge their plans for the early production of effective literature in the young people's field, all of this literature to be made available to youth groups both in the United States and in Canada.
2. To denominational and inter-denominational publishing agencies, that they give earnest attention to the preparation of materials describing present conditions in other nations, and designed for use among young people.
3. That all agencies producing or distributing dramatic materials list only those that represent the modern point of view.
4. That each Christian youth group encourage and participate in the holding of a conference of all faiths in the community, as a means of promoting better understanding and cooperation among religious agencies.

Report of Commission Number Five

Theme: *Christian Unity*—An enlistment of youth in world efforts toward a unity of Christians.

The adult leaders of this commission were Miss Cynthia Pearl Maus, Superintendent Young People's Work, Disciples of Christ, and Prof. J. Ruskin Howe, Bonebrake Theological Seminary.

From the beginning this commission worked on a basis for Christian unity. In this they sought the basic elements of Christianity as found in the life and teachings of Jesus. The commission arrived at the following recommendations to youth who are interested in working for Christian unity:

> Whereas: We, the representatives of the Christian Youth of North America deplore the evils of a divided Christendom as evidenced by the following particulars:
>
> 1. The tragedy of broken fellowship among Christ's followers, with its resultant loss of spiritual power.
> 2. The financial waste involved in duplication of program and equipment, leaving the great needs of humanity unmet.
> 3. The denominational competition resulting in the inequitable distribution of church facilities and often in inadequately trained leadership.
> 4. A divided church which finds itself impotent to cope with the urgent crises of international, racial and industrial problems and relationships.
>
> Whereas: significant progress has already been made throughout North America and in certain mission fields toward a united church because the denominations have submerged their identities and have come together that they may better achieve their great purpose.
>
> And whereas: the findings of the several commissions of this Council can be made most effective only through a devotion to a spiritual end that will unite rather than divide.

The following needs are recognized:

1. Curriculum materials which will promote Christian unity.
2. Cooperative activities that by working together unity of purpose and spirit may develop.

The following projects are recommended:

1. Interdenominational Young People's councils, conferences, conventions, institutes and rallies.
2. Interdenominational community projects, such as, World Peace Day, citizenship, stewardship, evangelism, and vacation church schools.
3. Exchange of leaders and speakers with other communions in denominational gatherings.
4. Active participation in the promotion of the findings on the six major emphases of the North American Christian Youth Council and

Conference through study, discussion and projects in local churches, communions, organizations and college centers.

5. Union services, such as evangelistic, sunrise, vesper, and communion.
6. Inter-church visiting, social activities, recreation, etc.
7. Participation in Religious Education Week, Mother and Daughter, Father and Son Weeks, and in the observance of Young People's Week or Month.

Report of Commission Number Six

Theme: *A Christian Society*—An application of Jesus' teaching to social and economic life.

The adult leaders of this commission were Roy Burt, Director Missionary Education and Social Service, Methodist Episcopal Church; Joseph Matthew, Secretary, Fellowship of Reconciliation; and Hon. Camilo Osias, Resident Commissioner of Philippines.

The following outline of subjects was used by this commission:

I. Race Relations.

II. Industrial Relations.
  1. Right of labor to organize.
  2. Unemployment.
  3. Profit motive.
  4. Government ownership.
  5. Old age insurance.
  6. Relation of capital and labor.

III. International Relations.
  1. Peace.
  2. Trade.
  3. Diplomatic policies.
  4. Cooperative agencies—League of Nations, etc.
  5. Nationalism.
  6. Economic policies.

IV. Government and Citizenship.
  1. Obedience to laws.
  2. Prison reforms.
  3. Health.
  4. Crime.
  5. Prohibition.
  6. Housing.
  7. Education.

In the interest of race relations the young people in this commission declared themselves against the following things:

1. Compulsory segregation such as now exists in public conveyances, residential sections, educational institutions, churches, theaters, parks and amusement places, and hotels.
2. Economic discrimination in unequal pay for equal work, unemployment, a discriminating attitude by the trade unions.
3. Disfranchisement.
4. Immigration discrimination—Orientals and others—not restriction but discrimination.
5. Unequal appropriations for educational purposes.
6. Lack of legal protection and equality in the courts.
7. Press discrimination.
8. Public discrimination against migratory minority races.

For the realization of right race relations the following recommendations were made:

1. A personal study to think through what a Christian attitude is.
2. Building up of at least friendships with members of other races.
3. The use of library section devoted to races and race relationships.
4. Programs of race appreciation:
   School assemblies, school chapel meetings, series of programs in young people's organizations; there is the possibility of all of these embodying inter-racial attendance.
5. Observance of special days and occasions:
   Race Relations Sunday, Christmas with an emphasis on the inter-racial aspects.
6. A study by local groups of their own local race situation:
   Personal protest by individuals and groups.

In the interest of a Christian economic order the following preamble was agreed upon for this commission:

> In the light of Jesus' teachings of cooperation and service, the supreme worth of personality and the right of every person to the abundant life, we, the members of the Christian Youth Council of North America, profoundly feel that our present economic order with its waste of resources, destruction of human values, inequitable distribution of income, emphasis upon material values, spirit of unfair competition and unethical control of government agencies, press and educational institutions, stands condemned.

A very thorough study of unemployment, the profit motive in industry and the relation of employer to employee, was recommended for young people's groups.

In the interest of international relations, the young people agreed to refuse to participate in any phase of military activity and to give their energies to the furtherance of pacific methods for the settlement of international disputes. As steps to this end they recommended:

1. The discontinuance of military training in all non-military educational institutions, and, in states and provinces where there are organized committees seeking the abolition of such military training, we urge young people's groups to cooperate with such organizations in campaigns of education and activity to that end.
2. That district, county, provincial, and state meetings be organized as model assemblies of the League of Nations to discuss current international questions from a Christian point of view.
3. That where possible or feasible, League of Nations Clubs be organized in high schools and colleges.
4. That young people's groups form study groups on international relations, and such subjects as the application of the principles of Jesus to war and international relations, the cost of war, etc. We suggest

that they study books such as *Highways of International Good-Will* by Van Kirk, *Youth Looks at World Peace* by Matthews, etc.

5. That forums and youth congresses on international relations in general, or on any one phase of the subject, be organized, these gatherings to include all young people in the community.
6. That specific activities be participated in by young people as an initial step toward creating an appreciation and understanding of the subject. Olympic meets, folk festivals, oratorical and essay contests, dramatics, illustrated lectures, etc., are recommended.
7. That special days for the celebration of peace be observed, such as Good-Will Sunday and Armistice Day.
8. That information be made available to all young people by the agencies responsible for curricula.
9. That it be impressed upon local groups to see that there is readable material in libraries and schools.

In the interest of government and citizenship the following decisions were made as to the problem of temperance and prohibition:

1. That the agencies responsible provide curriculum material and promote such a study.
2. That a united effort be launched at once for the study and that investigation be continued as long as these problems exist.
3. That the Youth Council select from its members a representative committee whose duty shall be to see that the preparation of above recommended materials be urged upon the attention of the agencies responsible for their production.
4. That there be consideration given to the forming of a pledge of total abstinence from drugs and narcotics and that there be a campaign made for the signing of this pledge.

REPORT OF COMMISSION OF PROFESSIONAL WORKERS

This commission met under the chairmanship of P. R. Hayward and presented the following report which was adopted by the Council.

MAKING THESE EMPHASES EFFECTIVE

Plans adopted by the Christian Youth Council for carrying the results of its work into the total constitutency during the next few years.

1. These results of the Council's work are to be regarded as optional with the various agencies and are not super-imposed.
2. Recommendations dealing with the content and approach of youth programs are to be passed on to the program-making bodies of all agencies.
3. A series of Youth Conferences is to be held during the coming year on the following plan:
   (a) States and provinces holding such conferences will be asked to build their programs on the basis of the results of this Council and those

not at present holding such conferences will be asked to consider doing so.
- (b) Counties and smaller areas will also be asked to do this.
- (c) Denominational conferences will be included.
- (d) Related agencies such as the Y. M. C. A., the Y. W. C. A., and Christian Endeavor will be asked to consider these same emphases in their programs.
- (e) The process of creative group thinking on these issues is recommended to these agencies; the Findings of the Council are to be used as resource materials and as a basis for discussion, and not as final utterances to be adopted as they now stand.
- (f) A general theme for these conferences will be used so as to link them up to a common ideal.
  ("Think with the Youth of North America"; "Forward with Youth of North America"; "Adventures in the Christian Quest" were suggested but no decision was made.)
- (g) A small folder will be prepared by the International Council and provided to all agencies desiring it at cost to send out with their own publicity material, containing such matter as, a brief statement as to the history and growth of these emphases; a map of North America giving location and dates of youth conferences up-to-date that are using them; ways in which each delegate to one of these conferences ties in and becomes a part of the larger continental youth movement.
- (h) Council delegates will be used in these conferences as speakers and leaders, to interpret the whole enterprise and to provide a personal link with the Council.
- (i) The adult leaders at the Council and other special speakers will be made available for a similar service.
- (j) In such conferences it is not recommended that all the six emphases be used at once; if the time available be sufficient several may be used.

4. Each delegate to the Council will be asked to carry a continuous responsibility in connection with forwarding its ideals and plans.
5. A bulletin for the exchange of experiences will be made available by the International Council.
6. Articles in young people's papers, denominational and otherwise, will be supplied.
7. Special emphases at certain times of the year will be provided for on the following basis:
   - (a) The value of these is recognized by the Council. It is agreed that these do not run counter to the use of the experiences of the group as the basis of program-building but supplement and enrich that process.

(b) The use of these emphases could enter into worship services in young people's papers, articles in the public press, discussion outlines, etc.

(c) To break up emphases year by year, taking one phase one year and another the next year, would keep them always vital and save them from dull repetition.

(d) Topics for discussion groups could grow out of these.

(e) Outline for 1930-31:

October-November—Citizenship with special emphasis upon prohibition.
January—Young People's Week and Other Youth.
Lent 1931—Worship and Prayer.
May 1931—World Peace.

(f) Broadcasting would be possible in this connection.

The new officers and advisory committee for the Christian Youth Council are as follows:

President..........................Gordon Barnes, District of Columbia
First Vice-President..................Earl Lautenslager, Ontario, Canada
Second Vice-President..................Doris Pringle, Ontario, Canada
Corresponding Secretary....................Gwendolyn Barclay, Illinois
Recording Secretary.............................Jean Chase, New York
Treasurer...........................Harry Jackson, Pennsylvania

ADVISORY COMMITTEE

Kenneth Beckett, British Columbia, Canada
Marjorie Beer, Toronto, Canada
William Brinkley, North Carolina
Sara Maude Carnahan, Pennsylvania
Evelyn Craw, Ontario, Canada
Robert Eads, Wisconsin
Anna Mary Hinkle, Pennsylvania
John McAllister, New York
Helen Scruggs, Oregon
Elizabeth Sholl, New Jersey
Milton Sizer, Wisconsin
V. Lowe Stewart, Saskatchewan
Lena Valian, Saskatchewan
Richard Vaughn, New Jersey—elected by the Christian Youth Conference

ADVISORY COUNSELLORS

Roy A. Burkhart
James Finlay

CHAPTER XXXV

THE CHRISTIAN YOUTH CONFERENCE

June 27-29, 1930

Gordon Barnes, *President*
Roy A. Burkhart, *Director*

MUCH that we reported in chapter thirty-four had to do with the work of this great Conference. More than seven hundred young people, representing nearly every part of North America faced the issues of their day with insight and wisdom. Some of these delegates had shared in the Council in the days previous, others in the main Convention, the remainder made the long journey for the sessions of this Conference alone.

Reports from representatives of the Council became the basis of discussion in the Conference. Members of the Council led the worship services in the sessions of the Conference.

On Saturday evening, the Conference joined the main Convention in a meeting that will long be remembered. Two young people, representing Canada and the United States respectively, spoke. A Canadian girl led the worship services and Daniel Poling gave a stirring address. The evening marked the spiritual trail high in earnest visions of a new and better day.

On Sunday afternoon, the Council and Conference arm in arm faced out into a needy world, each delegate putting his heart to a great and high purpose, with the challenge of "Go ye into all the world," and with these instructive words from Doctor Hayward:

Two kinds of dream tend to dominate the human mind.

One is the day-dream that creates an imaginary world as a substitute for the hard realities of the present world. It gives the dreamer the thrill of imaginative conduct and achievement as a way of escape from the demands of actual achievement. It builds castles in the air but exerts no pull upon daily effort.

The other dream is the constructive purpose that sets before the mind some possible achievement and then pulls the whole life of the dreamer after it to bring it to pass. It becomes a life ambition that draws our individual experiences and acts after it as a magnet draws bits of iron filings after it and arranges them by a pattern that is written, not in the iron bits, but in the magnet itself. Such a life purpose creates conduct and becomes the start of all sorts of achievement.

The religion of Jesus has lost much of its chance to win the world because it has been to many people only a day-dream. It has created an imaginary world of idealism and visions that instead of stimulating Christian conduct has been a way of escaping the demands of Christian living. It has allowed its emotional thrill *about* Christian conduct to take the place of an actual achievement *in* Christian conduct.

The most serious task facing the church today is that of moving the religion of Jesus over from the place where it is a day-dream only, to the place where it is a constructive and transforming purpose in the lives of people. To the accomplishment of that purpose this Council and this Conference from their beginning and out into their future have been dedicated. The great test of their results in the life of each of you who have attended will be found in the continuous constancy with which you carry their challenge as a constructive purpose into the difficult demands of daily living.

Earth is a lonely place for one
Whose luminous dreaming has just begun,

But lonelier far for those who know
The empty ways that dreamers go,

Those who have felt the whip and sting
Of weary-footed venturing,

And who have thrust their hands that dare
Into treacherous spears raised everywhere

By masters arrogant and smug
Who govern men with gun and thug.

Earth is a lonely place for one
Who feels the power of the sun

To vitalize the fragrant soil
And harness man's triumphant toil.

Keep to your dreams, intrepid few,
The world has bitter need of you.

SAMPLE FINDINGS FROM THE YOUTH CONFERENCE

JESUS CHRIST

What does Jesus really mean according to our experience? We are not concerned with details but how well the thing works. Types of experiences given by the group when they have come closer to God. (1) Prayer. The consensus of the group was that prayer draws one closer to God through Jesus, regardless of the type of prayer, whether obviously answered or not. (2) Meditation proved to be a successful medium to God—especially when the element of nature was included. (3) The example of Christian people led many closer to God. One who believes in God, treats all men alike, is radiantly happy, shows a dynamic power, is true to what he speaks, and shares willingly and always—this is the type of individual who is an example at all times and in all situations. But, this brings the responsibility directly back to us, for even as others are examples to us, so are we serving as examples to others. Thus the question "Do other people find God in us?" (4) Finding God through Jesus was agreed upon readily, but how to do this was a question. The following were suggested: (a) A thorough study of the life and principles of Jesus as revealed in the gospels was offered—but intellectual study, it was found, is not enough. Action—interpreted to fit our needs, from study, is most essential. But if Jesus interpreted life in every relationship, we ought to know those relationships—knowledge available only through study. (b) In between this knowledge and action must come another step—desire—a desire for Jesus, and a desire to follow his ways. (c) To assist in all this, we need Christ-centered materials that will bring the true, historical Jesus to us, that consider people instead of subject, that treat life as we have to live it here, not in some far off Utopia. The obvious lack of these materials is only augmented by the inadequately prepared materials we do have.

We agree that the highest approach to God is through personality. We agree that Jesus was the greatest personality; therefore the highest approach to God is through Jesus. It was obvious that the approach would be very different—as they were in even this small group—but we did agree that Jesus shows by his way of life, the thing which helps us to grow to the abundant life ourselves and it is up to each one of us to interpret, so far as we are able, what for us is the best approach to God through Jesus.

One point in the report was questioned—the progressive element of Jesus' life. Yet we agree that we unfold and grow through the Jesus way of life, therefore we recognize progressive growth for us, if not for Jesus. Out of this discussion came the obvious fact—that we need to understand and appreciate the other fellow's beliefs and creeds and realize that the ultimate goal is the same, but our pathways are different. The report seemed all-inclusive—but we sum it up in the keynote "*See* the Jesus way and *live* it."

HOME LIFE

I. Statement of the ideal home—

The ideal home is one in which the value of each personality is recognized, each member independently growing and developing both mentally and spiritually. There will be a close fellowship through participation in common interests. Parents will serve as guides and friendly advisers in developing an attitude which will bring children to the self-realization which is their right. The Spirit of Christ is essential to the attainment of this ideal.

II. Criticisms of present home life—
  1. Parents
    a. Failure continually to grow mentally and spiritually.
    b. Failure to obtain adequate knowledge of homemaking, housewifery, budgeting, child training.
  2. Parent-child relationships.
    a. Failure of parents to develop sense of responsibility in children.
    b. Failure of parents to provide outside interests to prevent ingrowth.
    c. Failure to appreciate the different emotional tempo of growth.
    d. Failure to deal with children consistently—e. g. occasional control, partiality.
    e. Failure of parents to develop an attitude toward, or philosophy of, life which will enable the child to meet his problems and make decisions independently.
    f. An attempt to enforce standards beyond the child's capacity.
  3. Child—child relationships
    Lack of unselfishness, family loyalty, give and take, good fellowship.

III. Statement of main problems growing out of I and II—
  1. How to fit the youth into his proper place in society:
    a. By providing a healthy, vigorous, disciplined expression for youth for all the inhibitions caused by poor home conditions.
    b. By carrying him on to full self-realization.
  2. How to help youth incorporate his new ideals into the family ideals so that the home life may be uplifted and freshened.
  3. How to train youth in the right principles for future parenthood.

IV. Practical answers to the problems stated in III—
  Problem number 1
  1. Trained psychologists should be available.
    a. As advisers in schools.
    b. Student pastors.
    c. Secretaries of youth organizations.
    d. In small centers where the above suggestions are not possible the contact between teachers and student should be closer.
  2. Physical and mental outlets.
    a. Organized games.
    b. Social service e. g. Youth sponsor special programs in institutions, big brother and sister movements.
    c. Study groups on: Religion; economic, social and political problems; "Know thyself"; sharing and discussing ideals; projects.
    d. Group may be organized in school, youth organizations, churches. The use of already formed local gangs is recommended.

   e. Camps and conferences arranged by youth organizations.
   f. Creative work—handicraft.
   g. Encourage wholesome boy and girl attitudes, activities.

Problem number [illegible]

1. Parent and child activities, fostered by
   a. Social—parent-child banquets; mother and father day activities.
   b. Intellectual—family reading; discussion by parents of problems presented by youth; encourage general table conversation at meals.
   c. Spiritual (see practical suggestions for problem number 4 below.)
2. Development of understanding in child of the parental viewpoint of: discussion groups among youth; an honest effort on part of youth to discuss matters with parents without losing their tempers.
3. Development in parent of understanding of youth through parent-teachers' associations, church groups, informal round table discussion among several parents, under leadership.
4. *Emphasis* on *home* as a social center: small informal parties and dances; the children should plan and be responsible as far as possible for their own parties so as not to throw the burden on other people; dedication of room at home for play.

Problem number 3

1. Encourage courses in home making: for girls, in schools, youth organizations; for boys, sponsored boys' organizations and schools.
2. Discussions for young people under competent leaders on sex, marriage, scientific homemaking, principles of cooperation and friendship and character growth in marriage, psychology of family life.

Problem number 4

Religion is not a Sunday affair. Parents must be responsible for interpreting the principles of Christ to their children and in helping them to develop their philosophy of life in accord with those principles. The following means are suggested:

1. Fellowship in worship: spontaneity, naturalness, varied, not stereotyped.
2. Quiet time for meditation—morning watches.
3. Use of grace at meals.
4. Family discussions on religion.
5. Sundays: develop appreciation for church service as suggested by Commission on Worship and Prayer; Sunday would be well used as a day for family fellowship.
6. Because of the difference of age groups each member should be trained to develop his own religious life independently.

SHOULD THERE BE COMPULSORY MILITARY TRAINING?

I. Military training affords experience in obedience and acceptance of repsonsibility.

II. Armament increases fear.

   a. The Germans have said: "We are safe because we are unarmed." Canada, without a navy has never been attacked. France, armed, is afraid.

III. A group of Chinese Boxer Indemnity students wanted to go to military school because they thought China had been peaceful too long. China has enough western civilization and knowledge of science to make them dangerous.

IV. India is unresistant. Is she successful?
Is a cadet more of a man?
Would you refuse to fight?
Is nationalism greater than Christianity?

They are hard to answer. The general opinion and conclusion was that attitudes promoting peace should be acquired and encouraged; solutions sought pacifically.

We do agree whole heartedly that though our country should break its word (Kellogg Pact) we have our honor to keep, though it may take blood. We would give blood, not take. Christ is our Master.

CHRISTIAN SOCIETY

Causes of war: misunderstanding and suspicion; economic competition; political ambition; political liberty.

After considering these causes we agreed that for no reason is the method of war ever justified.

We also agreed that since the Paris Pact makes war illegal we should adopt the idea also; and that if we count war as a crime (as we did) then to publish false propaganda to precipitate war is also a crime.

Three of the group said they would not take part in case of war and all agreed to work with the view of making another war impossible.

We decided that some of the means to be used to make war impossible included: studying such books as: *Thinking it Through*; dramatics (anti-militaristic and those emphasizing Christ's attitude toward war); arbitration of disputes; education in peace time; disarmament conferences.

ADDRESSES

THE FOUR ANCHORS OF YOUNG PEOPLE'S WORK

P. R. HAYWARD

Like Paul and his companions in their ship long ago who "threw four anchors out of the stern" I have thrown four deep convictions out into the vast world in which I live. Because the certainty of those four convictions rests so largely on my faith in youth I want to share them with you today as we begin together the work of this Youth Conference.

First, this human life of ours, in spite of its self-inflicted confusions and tragedies, does possess the capacity, *and therefore the destiny,* to achieve something far better than its average level of today.

As one thinks of this statement two pictures appear in his imagination. In one picture he sees the sin, weakness, and tragedies of our unfortunate humanity. He sees marching across the stage the wretched children of the tenements, the orphans and widows of war, and the defeated lives that the seemingly merciless monster of human society denies their full chance at life. He feels within himself the tragedy of his own mistakes and the pull of those human follies and weaknesses by which he is bound up with other people in a bundle of ineffective life.

In the other picture he sees the beauty and power that crown so many lives. He sees flowers and green fields and the laughter of happy and healthy children. He sees faith and endurance and the endless courage by which life is saved from its failures. He feels the pull within himself of the high moments of his own experience.

The certainty that human life, in spite of the gloom and tragedy of the first picture, is capable of and, therefore in the plan and purpose of God must somehow and sometime attain the beauty and power of the second is one of the four anchors by which we can keep our lives steady amid the strains of the present day.

Second, throughout history the one person who has proved His capacity to release and empower these buried forces of the soul is Jesus Christ.

It may seem to some like telling people what they already know to remind an audience such as this of the supremacy and the adequacy of Jesus to meet the needs of life; but there is so much of a cynical sense of defeat in our modern day, that even an audience such as this needs to have him and his program for life given a central place in our thinking as our conference begins.

We are not attempting today to explain how it is done but somehow the experience of the human race is that when men commit their lives to him, accept his standards and ideals of living, begin to sense the universe as he sensed it, and begin to relate themselves to God as he did, then their lives take on depth and power; then their little daily experiences assume grandeur and poise; then life comes to have a meaning because it is transfused with an endless purpose; and in some way powers of personal growth and deep resources of human capacity become released and unlocked and brought to bear upon the problems of life.

This is another anchor by which we may steady ourselves today.

Third, the last great chance of this religion of Jesus to conquer the world and to control the lives of men lies in its present opportunity to become threaded into the emerging purposes of modern youth.

Within the loom-room of experience, within the soul of each of you, God, the great weaver, is now weaving the fabric of your continuous life purpose. Your daily experience is the warp in that loom and the ideals that are brought to bear upon you are the woof in that inner and mysterious weaving. As those threads are woven slowly but inevitably around about each other the fabric of your life purpose is formed. If the religion of Jesus is ever to control the world it must become so much a part of the actual and self-chosen experience of our modern youth that it will be threaded into that purpose.

Fourth, the present day church has within itself and allied with it the resources that are sufficient to accomplish this far-reaching purpose, if you and I and a host of other people will but throw ourselves in whole-hearted devotion into the scales.

As one looks into your faces today and senses the power of the host of nearly ten million youth like you back in the Christian churches of North America, we cannot help but feel that within you yourselves there is a resource of enormous power. Side by side with you are the millions of church members, the billions of dollars invested in church plants and other property, the million volunteer leaders and teachers of youth in the churches of the continent and the large army of professional workers of many kinds who are giving leadership to your cause. Whether within the next twenty-five years the religion of Jesus will finally win your purpose and so master the world hangs by a more even balance than perhaps any of us would believe. The scales may be tipped the one way or the other by the consecration and devotion of a comparatively small number of people. The certainty that you and those whom you represent will be in that number who are to decide the issue in favor of the Kingdom of our God and of his Christ is another anchor by which our lives can attain stability and power.

GREETINGS FROM THE PHILIPPINES

HON. CAMILO OSIAS

Mr. Chairman, Ladies and Gentlemen:

I bring you greetings, cordial, sincere, and fraternal, from the Philippines, a Christian country, determined to be in, of, and for [illegible] Christian world.

I wish also to convey the message of love and goodwill from the Philippine Islands Sunday School Union now known [illegible] the Philippine Council of Religious Education which I here represent. This organization, in cooperation with other Christian agencies, has for its aims and purposes the promotion of organized Sunday school work and other phases of religious education, the encouragement of the study of the Bible, and the spreading of the Christian religion. It is [illegible] unified organization and in the prosecution of its task it is guided by a genuine spirit of coordination and cooperation. The Council has its headquarters in the city of Manila and is dependent for its support upon voluntary offerings from Sunday schools, from individuals, the World's Sunday School Association, mission and church groups and other sources. Its activities are linked and correlated with the program of our National Christian Council.

With 92% of the inhabitants of the Philippines belonging to the Christian religion, you will readily understand that ours are a people intensely interested in Christian education. This type of education is carried on in sectarian institutions of learning, in theological seminaries, in subsidiary organizations of the Christian churches, in Bible schools, Sunday schools, in group activities carried on by Christian institutions such as the Y. M. C. A., the Y. W. C. A. and like organizations. There is unlimited field and opportunity for service in Christian education in the Philippine Islands. For the proper and more effective carrying out of the program for religious education, we need trained leaders and in greater numbers, Christian teachers, a suitable graded curriculum adapted to the age level and the intellectual level of various groups and adjusted to the psychological and social nature of the inhabitants of the Philippines.

The Organic Act for the Philippines approved by the United States Congress in 1916 provides freedom of religious belief and prohibits the appropriation of governmental funds for the support of sectarian institutions. Public school employees are inhibited from teaching or criticizing "the doctrines of any church, religious sect, or denomination" and from influencing "pupils for or against any church or religious sect." Authority, however, is granted school authorities upon due request from authorized persons and after complying with the formalities stipulated. The law to fix the time for religious instruction by a local priest or minister is as follows:

> "It shall be lawful, however, for the priest or minister of any church established in the town where a public school is situated, either in person or by designated teacher of religion, to teach religion for one-half hour three times a week, in the school building, to those public-school pupils whose parents or guardians desire it and express their desire therefor in writing filed with the principal teacher of the school, to be forwarded to the division superintendent, who shall fix the hours and rooms for such teaching. But no public-school teachers shall either conduct religious exercises or teach religion or act as a designated religious teacher in the school building under the foregoing authority, and no pupils shall be required by any public-school teacher to attend and receive the religious instruction herein permitted. Should the opportunity thus given to teach religion be used by the priest, minister, or religious teacher for the purpose of arousing disloyalty to the United States, or of discouraging the attendance of pupils at such public school,

> or creating a disturbance of public order, or of interfering with the discipline of the school, the division superintendent, subject to the approval of the Director of Education, may, after due investigation and hearing, forbid such offending priest, minister, or religious teacher from entering the public-school building thereafter."

(Sec. 929, Administrative Code—Philippine Islands—Revised 1917.)

It is thus seen that our government "respects all religions, wars against none, favors none and defends none." This makes it all the more necessary to select teachers and school employees imbued with the spirit of high morality and sound Christianity. The homes, the churches, and other religious organizations must supplement and complement the task which public institutions fail to accomplish in the way of fostering virtuous education founded upon the ideals and principles of the Christian religion. When the Filipino people will have been permitted to manage their own national affairs we may expect a spiritual re-awakening in the Philippine Islands.

OUR TASK

GOODWIN WATSON

The worth of our commission experience to ourselves and to those whom we represent will depend largely upon five qualities in our work.

The first is VITALITY. If the themes chosen are not vital to young people, the themes should be changed. Within each area of our work it is going to be necessary that we select the problems of deepest concern to the young people. There is a serious probability that we will waste time upon issues which some adults believe ought to be the concerns of youth, rather than attacking the most vital needs of youth.

It is not easy to test for vitality. Some matters the psychologist knows to be vital to young people because they are human beings. If they are burdened with a bitter sense of inferiority then success and approval are vital. If they feel unwanted and neglected, then love is vital to them. If they are worried and anxious the conquest of peace of mind is vital. If they are hungry, sleepy, deprived or in pain, the satisfaction of these physical needs becomes vital. If they are bored, some new and stimulating experience is vital. When we are acutely aware of squalor and suffering, the relief of others becomes vital. What is most vital depends upon the circumstances of a civilization. Securing water is not vital to most youth in North America because that problem has been met by social action. Activity grows from unmet needs. Sometimes modern religion is contrasted with the primitive religions which bound up all the joys and sorrows, work, play, mating, fighting, death experiences, of earlier civilizations. Our religion seems more casual, more take-it-or-leave-it. Becoming more spiritual it would seem to have become more ethereal. If we are ever, in Christianity, to regain that vigor and ubiquity of the religions of primitive man, it will be done through the intimate association of our Christianity with the fulfillment of the unmet needs in our civilization.

A second quality of our work must be HONESTY. We are not to speak within quotation marks. We must leave no place for Emerson's reproach, "Everywhere I am bereaved of meeting God in my brother, for everywhere he has shut the temples of his own heart and insists upon relating to me fables of his brother's God." There is a common feeling that it is impossible to get fair and honest thinking in church groups. Outsiders expect that even if young people did try to be frank and truthful, their elders would fear disturbance, misunderstanding, criticism from the denominational powers that be and would "squelch" the obstreperous youth. This experience is doubtless no strange one to the young people gathered here. It is not easy to get a fair consideration of Prohibition or the nature of God or irregular sex behavior in religious groups. The dice seem to be loaded. We know where we are to come out before we begin. That must not be true in our Youth Council. We will face problems without flinching, examining points of view, however strange, without being shocked or upset. We will hew to reality.

Being honest involves much more, however than courageous facing of many viewpoints. It involves the obligation to make oneself understood. In any perfect sense, that is impossible. No one can be fully honest. We must therefore discuss freely. A statement once made is not really communicated. It must be questioned, applied, interpreted by the group as a whole, until each member really feels what every other member has in mind. Words do not mean what dictionaries say. Words mean what the person who reads or hears them feels. As we work out plans, not only for ourselves, but as representatives of a score of agencies concerned with youth programs, we must work very hard at making ourselves understood by leaders who will differ in background and point of view.

Finally, the ability to be honest with others rests upon the achievement of honesty with oneself. Blessed is the man who knows what he really wants in life. Knowing what one wants is more important for peace of mind than getting something one has always thought one wanted. All of us bring to these sessions serious misunderstandings of ourselves. We have been looking at life in terms of price tags written by others. This week we are to erase those and write our own. This ought to be a very hard but a very thrilling kind of experience. It is being born again.

In the third place, we recognize the demand for INTELLIGENCE. Good motives accompanied by incompetence may do as much harm as the worst of motives. A valid criterion of much modern religious education has been that it has encouraged young people to deal with issues superficially. For at least 2500 years thinking men have been anxious to do away with war. One plan after another has been formulated. Yet it is possible to find Young People's societies which deal with the matter for thirty minutes on one Sunday evening, and say to themselves, "Now, that's settled." Some of you may have discussed issues of the kind we shall consider in this Council until you feel that they are "old stuff," as unrelished as a sucked orange. That is a symptom of superficiality. Dig beneath the surface of any of the themes we shall consider and you will find work enough to challenge a thinking young person for weeks, months, and perhaps years.

"What shall I do to be just?
What shall I do for the gain
Of the world—for its sadness?
Teach me, O Seers that I trust!
Chart me the difficult main
Leading me out of my sorrow and madness.
Preach me out of the purging of pain,
Shall I wrench from my finger the ring
To cast to the tramp at my door?
Shall I tear off each luminous thing
To drop in the palm of the poor?
What shall I do to be just?
Teach me, O Ye in the light,
Whom the rich and the poor alike trust;
My heart is aflame to do right."

The fourth point is perhaps the most significant and most unusual. It will be hardest to make clear. This is the demand for INTEGRATION. Too long we have viewed the Christian task in terms of conflict. Our side against his side! Right against wrong! Black or white! We win, you lose! That is the old God of Vengeance speaking, not the new God of Love. Christianity teaches the infinite worth of the downmost man. However he may differ from us, he has something to contribute which we could never give. His contribution must be welded into the solution before it is complete. There is no "right" answer which defeats noble and thoughtful men. Integration does not mean compromise. In a compromise everyone loses. No one is satisfied. Some values are lost by every party. In an integration all the important values are saved. The solution is one which helps every person concerned to feel that his basic point has been met, his basic needs taken into full account. Integration does not mean aggregation, an undiscriminating accord with everyone and every idea, good or bad. It means rather that it is possible for persons to come to understand one another, to come to share a common concern, to make that concern vital enough and deep enough in its appeal to bind together all men. There is always something to be said for the other fellow, even when he is wrong. Perhaps he has a mistaken idea of how to get what he wants, but his genuine wants must be recognized at their full worth. This is the genius of democracy. It is the application of the Christian theory of the worth of every personality.

There is a real danger that our group decisions and programs will be lop-sided. We are, in many ways, a like-minded group. It will be hard for us to remember that we live, not in a world of leaders of Protestant evangelical youth, but in a world made up of all kinds of people. It will be hard for us to avoid feelings of superiority, of handing down a way of life which we, marvelous beings, have discovered for ordinary young people to accept. Of course, there is no danger of their accepting it. Beside being the only way of inclusive love, the integrative solution has the decisive advantage of being the only effective way in which experience can be shared. Unless we Christians wish to withdraw from the world into real figurative monasteries and nunneries, we must build programs in which all feel themselves a part, in which all find their own chief values conserved.

"Each fails through dim and wandering sight
The vision whole to see;
But none are there so poor and blind
But catch some glimpse of Thee."

My final emphasis will be upon Effectiveness. Did you ever attend a conference, ride high on a wave of inspiration, only to find yourself back home slipping down into the trough? Some people's spiritual life resembles a roller-coaster, always up and down. Why? What's the matter? Wasn't the spiritual uplift genuine?

The trouble is that an emotional concern for high objectives has been substituted for a realistic program which will achieve them. We see the same futility in the girl who dreams of an ideal lover, and fails to make friends with ordinary boys. We see it again in a boy who dreams of a concert career and neglects his practice. The more the means are neglected the higher rise the dreams of the end sought. Religious education has been one of the world's worst sinners in this respect. Lacking effective programs for attaining our ideals, we have tried to compensate by creating more enthusiasm about the ideals. Without architects' specifications, the dream of a mansion doesn't get very far. Without food or means for buying it, dreams of banquets are not very sustaining. Two men face the desert. One sees the mirage in which palms blow and cooling streams flow. The other thinks in terms of a plan, a river to be dammed, ditches to be dug, and eventually he creates what was and would have remained only a mirage to the man who kept his mind on "higher things."

Our job here is not to stir up spiritual froth, but to attempt the engineer's task of getting something to happen. It is complicated business. It is hard to answer "How!" questions. We are in danger of coming out with great commitments and no effective steps for achieving them.

In turning our attention upon the everlasting "How?" we are not missing the true spiritual values. There is more genuine ardor in one experience of creative achievement than in a score of easy generalizations about what ought to be. No one has known the full richness of the Christian experience who has not felt the glow of dreams as they grow toward realization!

> "Ah, great it is to believe the dream
> As we stand in youth by the starry stream;
> But a greater thing is, to fight life through
> And say at the end 'The dream comes true!'"

THE THRILL OF AWARENESS

MRS. GRACE SLOAN OVERTON

It hurts to be aware; it exalts to be aware. It costs to be aware; it pays to be aware. There is danger in awareness; but in awareness is our only complete security.

As I have watched people riding on a "roller-coaster" or "loop-the-loop," with pained and frightened expression on their faces, with hand placed at the pit of the stomach, and yet screeching with delight, I have wondered why they thrilled so much at what evidently was a painful experience. I have tried to fathom the uncanny delight caused by hair breadth experiences such as turning corners on two wheels of an auto, or dropping from dizzy heights with a parachute. I think that the thrill comes from the person's intense awareness. The whole body is tingling with life, every nerve is taut, and there is keen awareness of the experience the personality is having. This is legitimate and has its place; but there is danger that we will satisfy our desire for awareness by such thrillers and evade real awareness of life.

Youth demands awareness. Yet I fear sometimes that they are satisfied with sensations and mistake these for real awareness. It is said that our modern youth are out for "thrillers." To desire to be thrilled is normal. But, if you want a real thrill, become aware of life—real life—and you will quiver with delight and tingle with excitement. No "roller-coaster" or "loop-the-loop" can compare with it. Life will take on meaning and ambition will have direction. Cheap thrills can never bring lasting satisfaction, but sensitivity to life and its meaning will reward you a hundred-fold and bring to you a release of personality, an alertness of spirit, which will carry you far on the highway to real happiness. When you find that you demand too many theme songs for satisfaction, it may be a sign that you haven't discovered the theme of living. Or, when you find that your nature demands too many manufactured sensations for pastime, you may be sure that you have missed life's real meaning.

It is rather tragic to become so bound with the immediate trifles of life which concern us as to close the door of one's consciousness to throbbing life—life with its romance, its struggle, its onward movements, its achievement, its failures, and its successes.

To lapse into a semi-satisfied state is deadly—the world moves on and leaves us. Our senses being somewhat dulled, we may not even grasp the fact that we walk away musty with age, while the progressive people about us are alive and alert to the living present. What is worse, we may never know that we are left behind and we move along satisfied with our own petty interests and become more and more insensible as to what living actually means. I never cared much for the once popular song words, "and let the rest of the world go by." We don't want to be at ease letting the "rest of the world go by." There is much more enjoyment in being at the front—God's front—where life is moving, where faith is tested, where souls are tried by the reality of experience, and where life is measured by its vitality.

It is really quite easy to become so immersed in our own interests and in those things which concern us now that the wings of our imagination are clipped and life becomes a humdrum or even a sordid experience. Then, in order to make up for the sordidness or to escape it, we may indulge in cheap thrilling experiences and cry in the midst of the orgy, "Ain't we got fun!"

Or we may become so intent upon doing one little piece of work unrelated to anything else in the world that we forget that we are just a part of the whole scheme of life and not a whole universe in ourselves. To keep one's eye nailed on the ball is useless, unless one gives his body a swing and his wrists a snap. So, to keep one's eye nailed upon his own immediate interests is equally useless, unless one gives his mind a swing to explore that which is around him—this bringing snap to his thinking and power to his stroke.

It is rather sad, don't you think, for people to allow themselves to become fettered by selfishness, drugged by self-satisfaction, paralyzed by the lack of vital activity when they have the power to become a part of this great onrushing experience we call life? Yet one meets every day those who have allowed themselves to become so dulled that life no longer has any zest or flavor. Or perhaps some of these have never been awakened and thus are still dormant and inactive.

"But," you say, "of what am I to be aware; and how am I to achieve awareness?"

1. To be aware of one's own self gives zest to living. The Cheerful Cherub says:

"I feel so thrillingly alive
And filled with vim and glee.
It's strange to think that years ago,
There wasn't any me."

Egotism? No. Just self awareness. This kind of awareness does not make one strut; it helps him to achieve. It is offensive only to those who are not aware and do not enjoy the competition his awareness furnishes. Such an awareness drives one on to realize the strength he feels stirring within him; it causes him to seek ways to harness his strength and power; it becomes a passion which burns eternally. He who possesses it is filled with holy discontent toward his present. Louis Untermeyer must have meant this when he said:

"Ever insurgent let me be,
Make me more daring than devout;
From sleek contentment keep me free,
And fill me with a buoyant doubt.

"From compromise and things half done,
Keep me with stern and stubborn pride;
And when at last the fight is won,
God, keep me still unsatisfied."

He who feels alive—thoroughly alive—is conscious that he has strength which he has never tested, courage he has never revealed, power he has never harnessed, and energy he has never tapped. If once we could only cause young people to be as aware of their total personalities as the rider of the "roller-coaster" is aware of his physical sensations, we would have gone far in solving life's problems and securing real happiness.

A young girl went away to college. She found that on the campus she did not register as she did at home where she was considered quite the "life of the party." She consulted one of her favorite professors. She told him quite frankly that at home she had been considered popular while here at school she was a "wall flower." The keen professor, with a merry twinkle in his eye, said, "Grace, I'll tell you what to do. The next time you go to a party, sit on the edge of your chair." That was good advice. Be alert, be responsive, register—that's life! Everybody loves life. Remember, it is not being acted upon which brings release of life, but is rather reacting to stimuli in one's surroundings that brings that subtle sparkle of life which is so intriguing. Be alive, aware! Don't go through life half conscious!

2. To be aware to other personalities brings the thrill of companionship and sharing. It sensitizes one to others' wishes, needs and gifts. To be sure, it also sensitizes one to their indifferences and unkind thrusts.

Here is where the hurt of awareness is felt. But the thrill of being alive to people brings unbounded joy which more than compensates for the suffering it brings. It is possible to become so aware of people that one finds himself responding to their attitudes rather than to what they do and say. He can sense wounded pride lurking behind strutting, thwarted desires behind defensiveness, wistfulness behind independence. He can hear the unspoken and see the hidden. This sort of awareness gives understanding, generates gentleness, and gives birth to appreciation of personality as it really is. It would do much to wipe out race prejudice, to make war impossible, to sweep away social barriers, and to obliterate poverty.

Have you ever been in a dark room where you could not see a thing and there was no sound to be heard, but all the time your senses were alert, you were alive to the situation and you felt the presence of another personality? If only we could be so intense in our groping after brotherly love that we could penetrate the darkness of prejudice, so that we could actually be aware of others—well, when enough people develop such an awareness based on understanding, the dream of Jesus with his Golden Rule will have come true. We may rest assured that world peace and racial equality will never come until those in power and the populace supporting them become aware of the fundamental value of personality, regardless of the individual's modifications.

3. To be aware of situations causes one to be alert as to his contribution to them. To be thoroughly aware of our unemployment situation, of our law enforcement problem, for example, causes us to be actively alert as to political movements for social betterment. To feel the hunger of the poor, the crushing load and embittered resentment of the downtrodden, the disappointment of the socially thwarted host, is to send us out to work for a better economic order, for social justice, and for a society where men may have a chance equal to their ability. It is one thing to talk about these things and have an academic or factual understanding of them. It is quite another thing to feel them with your total personality, until you actually quiver with the veritable pain of these injustices. The former feeling causes one to analyze; the latter leads him to act. It is a combination of the two which is needed. To feel without knowledge and basic understanding is to become fanatical. To have the facts without the keen awareness does not cause one to act.

I have thrilled as I have heard you young people discuss Christian conduct and a Christian society. I have also been hurt as I have considered what all you said implied. Some of you are going to suffer hurt if you make these ideals of yours work. I am also aware that you are not the first generation of youth who have dreamed dreams of social justice. I wonder if your awareness will excel theirs to such an extent that you will be driven to find a way to achieve the social justice of which you dream.

4. To be aware of social movements enlarges one's sympathies and interests. His own interests tend to take their rightful place in the universal process. He who has felt the thrill of modern business, of Russia's experiment in national life, of China's demand for progress, of India's longing for freedom and independence, cannot be bound by his own personal interests alone nor feel himself the center of the universe.

To be aware of the movement for world peace and world brotherhood induces in us a feeling that we ourselves are related to the whole human family. To be conscious of the crusade for Christian unity makes us to be ashamed of our prejudices and petty notions. We come to feel ourselves a part of the great body of Christians and to realize more keenly the tragedy of a spiritually divided church.

If you are ever inclined to feel egotistical (and all of us are) take yourself on an excursion in the world, become sensible of world movements of all the varied interests in the world; and you will begin to feel yourself only a part of humanity's life. Do not be alarmed. The experience will not make you feel any less important. No, rather more important, because you belong to important experiences of the world's life. Such an awareness tugs at you until your life becomes inclusive, not narrow; released, not cramped; tolerant, not bigoted.

Youth, don't live your life in a little four-square pen, but sense this world—become aware by reading, by discussion, and by every other means afforded you, of the movement of life in your community, your state, your nation—yes, and your entire world.

5. If one is actually aware of ugliness, whenever he constructs anything new he will try to avoid it. It is just as necessary to be aware of the red light as the green light, in coming to a street crossing. Once we become totally aware of the ugliness of intolerance and bigotry, we will be afraid of it. If we could become sensible to the hideousness of war with its brutality, graft, and waste, we would search with a feverish passion to find a better way to settle our national differences. If we could feel how repellent is selfishness, with its unreasonable demands upon others, so intent on having its own way that it ignores the rights of others, mutilates and bruises other personalities, we would cultivate a generous spirit. It we could become aware of the sordidness of immorality, with all its distortion of the truly beautiful, we should loathe it and flee it as a consuming flame. It is well to be so sensitive to ugliness that we cringe when we see it and will be so repelled that we not only flee from it ourselves but seek to open others' eyes that they, too, may see and flee from the devastation and distortion of wrong.

6. There is nothing more pitiful than wasted beauty. Beauty is not always obvious. Only a nature highly sensitized becomes aware of it. All around you is beauty of which you have never been aware. The unselfishness of mother, the innocence of the children, the various shades of green in the spring, the fleeciness of tiny clouds—do you catch

these? The fortitude of your father as he faces life with its problems, the sweetness of the old lady next door, the kindliness of humans everywhere—should we not register these? We walk in the midst of beauty everywhere and our eyes are holden that we do not see.

One time a man was looking upon a famous sunset picture. He turned and remarked to the artist whose face was aglow, "I never saw a sunset like that," to which the friend replied with consummate pity, "Don't you wish that you could?" Cultivate an awareness of beauty. Some rare souls become so sensitive to beauty that they become beautiful themselves.

7. It seems scarcely necessary to speak of becoming aware of God. If one has developed a real self-awareness, he must feel himself a very part of the Divine. He can feel himself complete only when he finds himself in touch with that more ample personality—God. If he projects himself until he feels himself actually a part of the human race, he must feel the fatherhood of God. If he senses human situations, he feels the need of a great divine power to release and give him strength to cope with these situations. As he becomes aware of the movements of life, he knows that somewhere there must be a great dominant power. When he is repelled by ugliness, he becomes aware of its contrast—beauty. Beauty, I think, must be but another term for God. All of these experiences lead us to the very heart of God.

To be aware of God gives release of life, motivation to our acts, and a great driving purpose. It steadies us in crises, gives force to our thoughts, and faith and vision for the future.

Youth, be aware:
Of yourselves.
Of others.
Of situations.
Of world movement.
Of ugliness.
Of beauty.
Of God!

Say with the poet:

"God—let me be aware.
Stab my soul fiercely with another's pain
Let me walk, seeing horror and stain.
Let my hands groping find other hands.
Give me the heart that divines, understands.
Give me the courage, wounded, to fight.
Flood me with knowledge, drench me with light.
Please keep me eager, just to do my share.
God—let [redacted] be aware."—TEICHMER.

YOUTH IN QUEST*

CHARLOTTE E. MORRIS

I want to express my deep appreciation for this opportunity to speak in behalf of the youth of the United States.

Since last Monday there has been in session in this city a Youth Council—a body of young people officially representing nearly all the Christian Youth agencies in Canada and the United States.

We set for ourselves a high goal—we have been earnestly striving to discover the essential elements of Christian living, and to set up ideals toward which all youth will work to bring about the Kingdom of God in this modern world.

Everyone sitting in the study groups and council chamber of this body, has been deeply impressed by the lack of prejudice, the keen depth of thought, the dignity, and the devotion to purpose found there. It is very significant that when the suggestion came that the groups work through the evening until midnight if necessary, there was not a murmur of any kind. Never has God been more present, nor the reality of Jesus Christ been so effective. It has been a thrilling experience, to dig into very real and very challenging problems with young people from every corner of this great continent of North America.

Of the three institutions which are considered the foundation of world citizenship—the church, the home, and the school—the church has probably been the least in the thoughts and experience of the youth as a whole of today. While the schools and society were filling our lives the church slipped into the background. Its teachings and practices did not fit our lives. In vain it cried out: "But we need Youth. The Church of the Future depends on you."

The cry met our ears and left but little impression. We had come into a world that was fiercely revolting against tradition and responsibility. Why should we heed the call of the church when life appeared fuller and more abundant elsewhere?

For we sought Life—earnestly, intensely. And the world offered plenty of material. In sports the American boys and girls found a thrilling use for their bodies, and there came an increasing interest in health and cleanliness. We took pride in being sportsmen, in every meaning of the word, fair, honest, keen. In drama, literature, mechanics, play of all kinds, there were outlets for the energy and power which were going into everything. Youth sought for the *best* that life had to offer.

And in all this intensity, the church was very little evident.

Then some leaders appeared who understood. They not only understood, but they saw the answer—a way to bring the church back into a vital place in the consciousness of the young people who were seeking life elsewhere. They saw that if the church were to use that tremendous force that was going into everything that youth did, it must provide a channel for that force worthy of the attention of youth.

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* An address delivered on Saturday night, June 28, before the joint session of the Youth Conference and the Convention.

Religion is one of the most discussed topics among groups of young people who are thinking. We are seeking—seeking for answers to the problems of life and the stereotyped answers of the church do not satisfy us.

So the church brought these discussions into its fold. There are conferences for young people, led by adults who can definitely help us by their wisdom and experience.

Nearly every American home is familiar with the radio conferences conducted for "Young People Everywhere" every Sunday afternoon, by Dr. Daniel Poling, not only those in a crowded church, but millions sitting before their radio sets are helped by Doctor Poling's splendid and understanding answers to questions concerning all phases of life.

Then there are week-end conferences, at which small discussion groups are an important part; there we meet with adult leaders to profit by the opinions and experiences of others, and work out solutions to our problems. But these alone are not enough. We want something to settle our convictions, and to challenge us to actually live by them.

So these inspired leaders have taught us to go farther—to think and live *creatively*, guided by the wisdom of older minds. We build our own conferences instead of attending those planned for us by adults. In doing so we have to solve problems of whose existence we were entirely ignorant before.

All over the United States there are groups of young people planning conferences for other young people—not only in their local towns and counties, but in their entire states. These are in both denominational and interdenominational groups.

I know intimately of our own group in New Jersey. I am one of a cabinet or council, composed of from fifteen to twenty young people from all corners of the states. We meet perhaps four times as a whole, and many more times as sub-committees during the year, to plan an annual Interdenominational State Young People's Conference.

We cannot build a program superficially. We try to discover the needs of the young people who will be delegates to that conference, and the localities they represent. That means delving deep into many problems, obtaining all viewpoints possible, learning by experience, and finally moulding the results into a well-balanced program that will really contribute to lives of the delegates.

Obviously, the greater rewards come to us who do that building. By that effort together we unconsciously discover a satisfaction with life, an ideal, an intimacy with Jesus. It is a great experience, and out of that group have grown friendships that will last—enforced, natural, firm—the realest kind of friendship.

Other organizations such as the Young Men's Christian Association and the Young Women's Christian Association are leading wonderful projects in world friendship, and conferences of all kinds, in which youth is thinking for itself. The Christian Endeavor, with which you are familiar here in Canada, has enlisted young people in churches everywhere in the *Crusade with Christ*—working for three objectives: *World Peace, Evangelism,* and *Christian Citizenship.* The response has shown wide interest, and a more genuine search for better solutions to those problems than the past generations have found.

All these projects have had tremendous value in teaching us that real living is abundant living. But they have all been sectional and more or less limited to certain groups.

In 1926, a movement was begun by a group who dreamed of an all-inclusive, unifying ideal for the youth of North America. Forty-one Protestant denominations from the United States and Canada, state and provincial councils of religious education, the national boards of the Young Men's Christian Association and the Young Women's Christian Association and several other organizations that deal with youth (The International Society of Christian Endeavor) have their leaders on a committee which has planned this great movement.

And there the *Christian Quest* was born, founded on the basic ideal that life is a great quest, and that we need only to be faced with the right goal. The name was chosen after a representative vote among young people and their leaders, *The Christian Quest and Jesus' Way of Life.* Begun as an experiment, it is fast becoming a great reality in both the United States and Canada.

The International Council of Religious Education conducts six summer camp conferences for the purpose of training youth in Christian leadership. Three are for boys and three for girls. These are located in Colorado, Wisconsin and New Hampshire, and campers come to them from nearly every state in the Union and from the cooperating denominations. It was here that the Christian Quest was given its first trial.

Authentic Indian lore was used to name certain ideals underlying the Quest as a whole. "Akita," means searcher; "Iye Akita," means a searcher for his best self; "Kola Akita," a searcher for helpful friendships; "Teca Akita," searcher for new discoveries; "Onspe Akita," a searcher for greater heights; "Wowicaka Akita," a searcher for unattained truths; and "Wakantanka Akita," a searcher for new experiences with God.

Each group of the searchers following one of the six quests was a "Wicota"; the six "Wicotas" were the basis of our camp life. Their respective quests were used in every phase.

We were Iye Akita's—searchers for our inner best selves as each one held his morning watch alone; we were Kola Akitas, seeking for the best in others as we played together; Wowicaka Akitas, looking for new truths as we studied. And so through the day of classes, dramatics, sports, creative play, until the sun set behind the White Mountains and the golden shimmering path across the water died when we were searchers for new experiences with God in our evening tryst—Wakantanka Akitas.

I wish that all of YOU, old and young, could catch a glimpse of that picture. A spirit was born there that got into our souls and will never leave them. We learned by that experience what Jesus meant when he said "I came that they may have life and have it abundantly."

And so this summer camp movement in states, provinces and denominations, with more than 200,000 delegates last year has come to be one of the most significant youth movements in the church.

As this theme is carried out in a smaller way in week-end conferences the youth of the United States is beginning to feel that same spirit. The very embodiment of life in its most glorious meaning.

And as youth has been drawn into the building of its own program, we have discovered for ourselves that we can not find the answer to life alone, and neither can we find it in old traditions. It takes both, the stored wisdom of our fathers and the new thought of today to build the world we want to live in.

I want to give you a gripping picture of youth, drawn by one whom we have all known here and whom many of us knew and loved in camp —one of those great leaders who understood—Doctor Hayward. He has written:

I Am Youth

I stand in the grain fields of the world, holding to my task, watching trains rush past and ships go out beyond the sky—*and dream.*

I am calloused by the noise and limitations of great cities—*and wonder.*

In the factories of the world I create an endless stream of things—*and thereby kill the choicest capacities of my soul.*

I conquer the earth. I sail beneath the seas. I master the air. *And still I am not satisfied.*

The war cannons feed on me—*and they always find me ready.*

The hatreds of men survive from age to age through me—*and I would as readily transmit love and good will.*

I am Crime—*for the acts of vicious men are performed or dreamed by me.*

I am Art—*for many of its greatest achievements are mine.*

I am Literature—*for my pen has created it.*

I am Lust—*when life perverts me.*

I am Love—*when the world brings forth my best self.*

My eager feet march to the churches and throng the Sunday schools of the world. I press through these portals in larger numbers than in any other places where men seek their best good—*and go with questions in my responsive heart.*

I am ready for the church to challenge my soul with its age-old dream of world brotherhood, and with all the other dreams that have made it the instrument of God—*if it will.*

I am setting forth now on the vast Quests that are to claim my life forever, and I am eager for the Church to weave the red thread of Christ's purpose into the fabric of my questing impulse—*if it be ready.*

I am a-tiptoe for a Vision, a Purpose, a Quest—*that shall belong to God.*

I am ready to share in building a Christian world—*if you, who are older than I in the adventure of Christ will but go with me.*

I AM YOUTH.

YOUTH AND RELIGION*

EARL LAUTENSLAGER

Speaking for the Canadian delegates at the Christian Youth Council and Conference I want to thank the men of the International Council of Religious Education for the generous provision which they made for youth in the program of this great Convention. During this week one hundred and fifty-six young men and women representing religious bodies from all parts of North America have sat in session and tried to deal with the great needs and problems which confront young people everywhere. On Friday we were joined by over eight hundred more youth. To this larger body, in turn, the findings of the Council have been presented. Tonight I wish to express our appreciation to our older brothers and sisters for permitting us to take so great a share in the program of the Convention. We thank you for your faith in us. Really to give youth a voice in the councils of religious education is a very recent development. I need not go back further than the World Sunday School Convention recently held in California, to illustrate my point. Present day youth is religious. Present day youth is vitally interested in the church. Youth is willing—yes anxious—to assist in the building of its own religious program. Youth would stand with you shoulder to shoulder in our common enterprise of the Kingdom of God upon earth.

Speaking for the Canadian delegates to the Youth Council and Conference I can say that it has been very much worthwhile—yes, and I can say more—I can say that from the deliberations of this Council have come findings which constitute for me the most hopeful omen of a revitalization of the church, of a revival of religion among youth that I have yet seen.

But before I begin to interpret what has come out of this gathering of youth I wish briefly to draw for you a picture of boys', girls' and young people's work as carried out in the churches of Canada. Miss Morris, who preceded me on this platform, and myself arranged that she should treat particularly with the description of the work of religious education in the home, church, and community while I should devote most of my time to an interpretation of the proceedings of the Council and Conference. For that reason I probably need dwell only upon those matters in which we differ in the nature of our work from that of our friends in the United States.

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*An address delivered on Saturday night, June 28, before the joint session of the Youth Conference and the Convention.

Like them, we have grown greatly during the last twenty years in the cause of religious education among boys, girls, and young people. But just as the inception into the church of the first Sabbath school, as conceived by Robert Raikes in the eighteenth century, was a gradual one, so too has the introduction of more scientific methods and more adequate material into our Sunday schools been a growing process. The point which might be taken to mark the place of advance was the rise, almost twenty years ago, of a movement to carry the work of boys' and girls' Sunday school classes into mid-week activity and the organization of it upon an interdenominational basis. In other words Sunday school classes began to meet as a group upon an evening of the week as well as Sunday. The teacher became the leader or mentor of the class upon both occasions. An excellent program based upon the four-square development accredited to the boy Jesus by Luke 2:52, "and Jesus increased in wisdom and stature and in favour with God and man," began to evolve. Boys from twelve to fourteen years of age were termed Trail Rangers and from fifteen to eighteen, Tuxis. The girls are known as Canadian Girls In Training.

Probably the most remarkable thing about it all was that this valuable addition to the Sunday school program of the church was precisely the same for every denomination. Heads of the religious education departments of the denominations were brought together to plan the program. Boards of laymen and ministers, comprising the various churches, were organized and executive and field secretaries were hired to promote this work in all the cooperating churches alike. I had the privilege only a year ago of serving temporarily as a field secretary of one of these boards. While I travelled from community to community in the interest of the cause I sometimes would find myself working in a Baptist church on one night, a United church on the next and possibly an Anglican or a Presbyterian on the night following.

While other religious education of a high calibre is being done aside from the cooperative movement, I think I can say without fear of fair contradiction, the Trail Ranger, Tuxis, and Canadian Girls In Training movements constitute the greater part of the new and worth while advances made in religious education among boys and girls in Canada. The majority of the denominations certainly look upon it as their official program. In this wise, then, projects such as camps and conferences for boys and girls have been conducted upon an interdenominational basis. Last summer I had the pleasure of serving on the staffs of nine church boys' camps in Ontario. These enrolled over eight hundred boys. In every case they were an interdenominational enterprise. In every one the program included Bible study and worship. The boys of every faith studied the same course and worshipped in the same form. In Ontario there are thirty of these camps and in other provinces there are a corresponding number.

Cooperative boys' work was embraced by the churches of my home town when I was exactly the right age to begin in the program. I grew up in it. I have been in it ever since. I have not time to begin to tell you how largely it contributed to me. But this I will say—the cooperative program of religion enabled the boys of various churches in our town to grow up with a sense of Christian unity, of a common enterprise which could not have come in any other way. I believe that we shall all be the better men for it.

It is impossible for me to go into any detail in my description of the Youth Council. I would very much like to tell you of the findings and discussions of all six commissions, but I will touch on only those which I consider are the mountain peaks. Because Jesus was considered the center of our lives, youth chose that its first commission should concentrate their thinking very closely around his person and contribution. Their conclusions are highly significant. They have reported as follows: "We believe that Jesus has a message which is vital for today because he dealt with the things that are common to all ages." "We believe that Jesus today grips persons as he has always done in the past and people are still answering to His call 'Follow Me.'" "We believe that the religion of Jesus will be propagated by a greater emphasis upon the life and teachings of Jesus in Sunday school and young people's materials." After having made these three statements which have their roots in the established truths of the past, youth then sets out to take another stand which indicates the hopeful trends of the future, namely, "that more encouragement and opportunities for independent and progressive thinking be provided." The combination of these two clauses is, to me, highly significant.

The second commission which I wish to treat is the Commission on Christian Unity. The Youth Council has declared that "we, the representatives of the Christian Youth of America deplore the evils of a divided Christendom." The Youth Council was unanimous in its hope for greater unity. Feeling that it was useless simply to state an ideal, this group of young people formulated what they considered a possible basis whereupon they, as representatives of many denominations might unite. They have considered that the fundamental elements of Christianity are—"God, the Father," "All men as brothers" and "Jesus the Way of Life." They declared that, in their opinion, Christian unity in the organic sense could best be achieved through cooperation of the denominations in the use of common materials, methods, and activities. They recommend definitely that leadership training schools, camp conferences, and winter conventions be organized interdenominationally rather than on the smaller basis.

Here again we see that youth has laid a course directly by the compass of the Nazarene but has, at the same time, set its sails for a port far in advance of any which has heretofore been reached. Christian unity was realized in its spiritual sense during this week of our working together. From out of that experience came a spirit of worship which was one of the high points of the Council. Each morning before our program began all the youth gathered for corporate worship in Knox Chapel. A spirit of reverence was present such as I have rarely seen in any of our greatest churches. A committee of young people prepared and led each service from material which had been gathered and sifted in preparation for this time for months back. Sometimes we have taken services of worship for granted; we have looked upon them as being merely the opening exercises which preceded the forums and discussion groups of the conference. When I say that requests for copies of the services used came to the worship committee not merely by two's and three's but by dozens you will understand that our worship experience was really supreme.

One of the most popular of the six commissions dealt exclusively with the question of worship and prayer. That our leading young people should choose to discuss with each other the question of prayer and worship indicates to me that youth is undoubtedly religious. Its reaching out toward God may not be expressed in exactly the same forms as it was by those generations which have preceded us. Doctor Warmingham, who was the councilor of the Commission on Worship, stated that in our spiritual lives, as well as in other departments of living, we grow. Our conception of God grows. God has grown to each successive generation from the time of the ancient Hebrews to the present day. We hear much of the radical tendencies of youth. This generation is often termed the most irreligious of all time. I wonder whether this criticism is a fair one. I picked up a magazine article the other day in which a certain not unprominent writer deplored the fact that our colleges caused students to change their ideas of God. After a year or two in the library and lecture room students have been known to say that their conception of God is no longer what it was in their high school days. This I can explain, I think, by saying again that we grow. As God becomes more real to us in the course of our intellectual development he grows in our consciousness, therefore our idea of God has changed. A student to whom God does not become more real, whose thoughts of God do not undergo change is not worthy of the privilege of a college education.

I would like to make a few remarks before I close, more specifically upon the question of worship and youth as pertaining to our Sunday schools. Great advances have been made in religious education in the manner in which we have taught the life of Jesus to boys and girls. Like progress has not been made, however, in the field of worship. This week the Youth Council actually had an experience of corporate worship. Was it the same experience which is theirs every Sunday in their home Sabbath schools? Needless to say, it is not. Ugly buildings, poorly prepared worship services, no music or poor music, have made our opening worship periods in our Sunday schools little more than opening exercises. Youth is eager to worship and our Sunday schools have starved its longings.

The most valuable and enjoyable of my summer camp experiences with boys last year lay in the field of worship. There, I think, I proved to my own satisfaction and I hope to some others, that boys have a natural capacity for worship if only they are given an opportunity. In three camps, comprising over three hundred boys, we held, each night at sunset, a service of worship. You will have to accept my word for what will seem to many of you an impossibility; during that time in my observation only three boys so far lost interest in the service as to whisper either on the way to or from our outdoor chapel or during the body of service. They learned that going to church was an act of worship. On the last evening in one of these camps the boys were given an opportunity to say what part of the camp program had meant the most to them. These were average twelve to sixteen year old boys, boys who play ball, swim, yell, throw stones, break windows and sometimes the hearts of Sunday school teachers. By actual count over three out of four boys stated they had enjoyed the vesper services the best of all the good things of camp. Before that time I had taken for granted that youth did not have capacity for real worship. From now on I proceed on a different basis.

What I have said is very hopeful, yet tragedy enters when we think of these boys going back to churches and Sunday schools where people come habitually every seventh day and yet do not seem to understand the meaning of the word worship. So poor is our provision for this field in our Sunday schools that tonight, about to leave for a summer of camping with boys and having particular responsibility for worship, I must admit that to teach appreciation in this particular field of religion I would rather have boys who have not been exposed to the so-called worship periods of our average Sunday schools.

Running through-out the Youth Council in all our activities, both organized and otherwise, was the thought of a Christian unity which did not stop at international boundaries. The Youth Council, comprised of the youth of two nations, went on record as being opposed to war as a method of settling international disputes. So long as the people of our two nations meet in spiritual and social communion, so long will peace be maintained between us. As soon as our example is followed by other nations whose past history has been more problematical than ours so soon too will they be able to destroy the bristling forts which line their frontiers. In the meantime it behooves Christians in Canada and in the United States to continue, yes, and to augment the present program of conferences in which, though we be citizens of different lands, we are one in our common purpose. Every youth councillor will always be an exponent of goodwill between the United States of America and the British Commonwealth of Nations.

It may be argued that there has been no really signal reawakening of religion since the evangelical movement of the eighteenth century. Religious education may be the influence which will usher in a revival and save a strife torn materialistic world, certainly as badly in need of a rediscovery of God as was England in the time of John Wesley. If it comes it will have been built on a solid foundation of religious and educational principles—less spectacular than the flaming evangel of two hundred years ago—less emotional—less extreme—more reasonable—more ethical—more enduring and more Christian. I am hopeful.

APPENDIX

WHO'S WHO

WHO'S WHO

Aber, Rev. L. Louis, Director of School Administration, Pennsylvania State Sabbath School Association, Factoryville, Pennsylvania.

Acheson, Dr. Edna L., Director of Children's Work, Munn Avenue Presbyterian Church, East Orange, New Jersey, and Extension Lecturer in Education, New York University, New York City.

Adams, Ralph, Director of Research and Service, Bangor Theological Seminary, Bangor, Maine.

Anderson, Mrs. Blanche W., Principal, Berean Manual Training and Industrial School, Philadelphia, Pennsylvania.

Anderson, Orrin T., Editor of *Front Rank,* Christian Board of Publication, St. Louis, Missouri.

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Armstrong, C. A., General Secretary, North Dakota Council of Religious Education, Fargo, North Dakota.

Arnold, A. T., General Secretary, Ohio Council of Religious Education, Columbus, Ohio.

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Bagwell, Eugene, Jr., Savannah, Georgia.

Balm, Mrs. Catherine Miller, Director of Young People's Work, Board of Christian Education, Reformed Church in the United States, Philadelphia, Pennsylvania.

Barclay, Gwendolyn, Evanston, Illinois.

Barclay, Dr. William, Pastor, Central Presbyterian Church, Hamilton, Ontario.

Barnes, Gordon, Assistant Research Department, Board of Temperance Prohibition and Public Morals, Washington, D. C.

Bayliss, David C., Humphrey Foundation, Denver, Colorado.

Beatty, Fred R., Director of Harmony Choir and Glee Club, Toronto, Ontario.

Beaven, Dr. A. W., President, Colgate-Rochester Divinity School, Rochester, New York.

Becker, H. W., General Secretary, Missouri Sunday School Council of Religious Education, St. Louis, Missouri.

BENNETT, DR. H. E., Director of Educational Research, American Seating Company, Chicago, Illinois.

BLAIR, W. DYER, Director of Weekday Schools, Greater New York Federation of Churches, New York City, New York.

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BURGESS, MRS. PALMER G., Ottawa, Ontario, Director of Religious Education, Dominion United Church, Ottawa, Ontario.

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BURT, ROY, Director, Missionary Education and Social Service, Methodist Episcopal Church, Chicago, Illinois.

BURTON, C. L., Pres. Robert Simpson Co., Ltd., Member Toronto Committee of Arrangements.

BUTLER, F. H., Director of Work Among Negroes, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

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CUTTLE, A. H., Finance Commissioner of the Church of England, Diocese of Toronto, member of local Committee of Arrangements.

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DAVIDS, ROBERT, General Secretary, Maryland-Delaware Council of Religious Education, Baltimore, Maryland.

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DUNHAM, MISS NELLIE, Director of Children's Work, American Baptist Publication Society, Philadelphia, Pennsylvania.

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EADIE, MISS MARY, Secretary, Toronto Religious Education Council, Toronto, Ontario.

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EICHELBERGER, JAMES W., JR., Director of Religious Education, African Methodist Episcopal Zion Church, Chicago, Illinois.

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FARNHAM, E. C., Executive Secretary, Portland Council of Religious Education, Portland, Oregon.

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FERGUSON, MRS. W. B., Editor of Elementary Publications Methodist Episcopal Church, South, Nashville, Tennessee.

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FINLEY, F. C., Manager of the Chicago Branch of the Congregational Publishing Society, Chicago, Illinois.

FINN, MRS. ELIZABETH M., Director of Vacation and Weekday Church Schools, American Baptist Publication Society, Philadelphia, Pennsylvania.

FORSYTH, N. F., Director of Leadership Training, Board of Education, Methodist Episcopal Church, Chicago, Illinois.

FURBISH, MRS. MARY E., Superintendent for Kansas, United Christian Missionary Society, Topeka, Kansas.

GATES, E. P., General Secretary, International Society of Christian Endeavor, Boston, Massachusetts.

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